

The Poet-Saints of Maharashtra

No 4

DASOPANT DIGAMBAR

TRANSLATION OF THE DASOPANT CHARITRA

(authr and date of text unknown)

By

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महाराष्ट्र कविसंतमाला

जस्टिन ई. अब्बोट्ट द्वारा मापांतर

नं ४

दासोपंत दिगंबर

श्रीदासोपंत चरित्र

DEDICATED

TO THE MEMORY OF VINAYAK LAKSHMIAN BHAVE

the Author of Maharashtra Sarasvat

History of Marathi Literature

to whom I owe a great debt of gratitude for
introducing me to the names and works of
seven hundred Marathi Poet Saints and
their two thousand three hundred works.

PREFACE

My Readers may perhaps ask the question why I have chosen as the subject of this fourth book in the series of the Poet saints of Maharashtra a saint so little known even in the Maratha country as Dasopant Digambar. To be truthful my reply is that I had already made a study of the little that is known of him and had made a partial translation of the Dasopant Charitra for the American Oriental Society's Journal (XO S I X 1 42 p. 251) It required only to complete the translation and the manuscript would be ready for the Press.

But the above is far from being my only reason for translating the story of his life. The Bhakti school of thought has always represented God as very near to His *bhaktas* ready at any moment to rush to their rescue when they were in trouble. This thought appears as early as the Bhagavadgītā. Dnyaneshvara the first of the Maratha Poet Saints about A.D. 1200 in his commentary of the Bhagavadgītā popularly known as the Dnyaneshvari makes this nearness of God to *bhaktas* very plain. (See Chap. 8 27 31) Translated freely he says representing God as speaking. When the hour of their death comes let them remember me. If I do not make my self present with them in that hour what kind of *Bhakti* has there been? A man of low degree in distress pitiouly calls to me. Run. Run to my help. Can it be that I do not run to relieve his distress? The very moment they remember me that very

moment I am present at their side Their devotion puts me heavily in their debt With this feeling of indebtedness to them, when my *bhaktas* lay aside their bodies in death I serve them from a sense of gratitude”

This idea of God’s nearness to man, and His ever readiness to come to their help, runs through all the *Bhakti* literature of the Marathas It is so well illustrated in the story of Dāsopant’s deliverance, that it appealed to me as a helpful illustration of this belief, and hence I have chosen the story, though an incomplete one, for this fourth book in the Series

The rather long Purānic story of Anusuyā, from whom was born the *Avatāri* Dattātreyā is somewhat out of place in the story of Dāsopant, but it must be remembered that all the Marāthā Saints, and all their biographers, have believed without a question in the reality of these Purānic stories And unless these stories are kept in mind, it is impossible to understand the passing allusions in Marathi literature, and impossible to put one’s self at the same point of view which the Marāthā saint held, as he thought of God and His manifestations in behalf of man in his needs I have therefore retained the story of Anusuyā

It is unfortunate that the only manuscript of the Dāsopant Charitra in known existence is incomplete Perhaps some time the remaining portion may be found, and with it the name of the author There have been guesses as to who wrote the Charitra, and when, but they are mere guesses, and lack evidence

This Preface would be incomplete without again thanking Dr Macnicol for his help in seeing this and the other books of the series through the Press. It would be incomplete also if I did not express my thanks for the kindly way in which the Press in the Maratha country and scholars interested in Marathi literature have received my efforts and the appreciative way in which they have spoken of them.

The next volume in the Series will be the Autobiography of Bahinabai. It is absolutely unique in Marathi literature and full of interest.

Justin E. Abbott

Summit N J U.S.A.

Aug 1927

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SHRI DASOPANT CHARITRA

*The work of an unknown author published
in Mahārāshtra Kāvya Granth No 1*

TRANSLATION

INVOCATION

(1) Obeisance to Shri Ganesh! Obeisance to Shri Sarasvatī! Obeisance to Shri Dattātreya the glorious first Guru! Om! Obeisance to Thee O Sadguru Digambar Joy Innate Ocean-of Happiness! Sun that-drives away the darkness-of Ignorance, Ganesh in form! Obeisance to Thee! (2) Merely once to say "Ganapati" and the illusion of corporeal consciousness altogether vanishes. Thou alone appearest in all existences the Inner Soul-of all Merciful One! (3) Victory Victory to Thee, Primal Māyā, Mother of the-World! O Divine Bud in the forest-of Joy! Thou who-yearnest for thy *bhaktas*! Thou who-pervadest the-Universe Thou Joy-of the Universe! O Shri Shūradā!

(4) Now let me praise my family Deity and the moment I say this He manifests Himself in my lotus heart and gives me his love without and within (5) It is He whom Vyāsa and others praise as the Lord of Prempura who is the object of meditation by Brahmā and the other Gods namely Martanda my caste Deity (6) When I meditate upon Him in my lotus heart its emotion is that of delight in His lotus-feet. And through it I certainly have gained richness in my mode of expression.

(7) Singing also with love the praises of my Mother and Father, who are in truth the abode of all the Deities, and receiving on my head their blessing of "Fear not," I have become the object of their love

(8) Now let me sing the praises of the saints and good men, who are the divine jewels in the ocean-of-Indifference, to worldly desires. Receiving their full encouragement, the composing of this book will now proceed

(9) Dattātreya, the three-faced in form, the object of meditation for Brahmā and the other gods, the inner sanctuary of all the Upanishads, the inscrutable glory of the Vedas and other Scriptures, (10) He, Dattātreya, is my Good-Guru [Sadguru], His name also is Shri Digambar, Giver-of-innate-Joy-to-the-Animate-and-Inanimate, the Innermost-soul, Lord-of-All (11) Listen with joy to the story of his *avatāras*, that have taken place in varied forms from age to age, a story that gives the happy quintessence of happiness (12) He, the Primal-Guru, Chief-of-Yogis, the Original-seed-of-the-Universe, descended voluntarily in the form of man, to save the world (13) Though he truly appeared as man, he was not man, but Lord-of-All. It is His story in brief that I wish to relate with all my heart. (14) And inspiration of the heart and the enlightenment of the intellect is truly the Good-Guru Himself. Who but He alone could be the narrator? (15) He, entering into words, causes them, by His own power, to relate events. Hence, kind listeners, give attention now with joyful hearts

BIRTH OF DĀSOPANT

(16) The Deshpāndyā of Nārāyanpeṭh whose name was Digambarrāya and whose wife's name was Pārvatī stood chief among those of good repute (17) I know not how in former births they may have adored Shri Hari but in their womb Avadhuta descended as an *avatār* in the form of a son. (18) His name was Dāso Digambar who truly was Lord also from whose mouth there issued the voluminous Commentary on the Gītā," consisting of 125,000 verses (19) Thus Mahārāj Dāsopant, having the very form of Shri Datta, descended verily for the saving of the world into the home of the householder Digambar (20) He, whose face was full of smiles long-eyed straight-nosed, of fair complexion his hands reaching to his knees possessed of every noble quality and beyond all comparison descended as an *avatār* into this world. (21) His mother and father rich in their good fortune joyfully spent their money in performing for him at the proper time the ceremonies of the sacred thread and of marriage. (22) Listen now with love to what happened thereafter while mother father and son were living together

FINANCIAL DIFFICULTIES OF DASOPANT'S FATHER.

(23) Digambar was an inhabitant of the five *Mahals* Nārāyanpeṭh and the other *peṭhs* Being a very competent man, he was the chief official there. (24) It was the rule that the whole of the revenue of that district should be

despatched to the Government (at Bedar) through the Deshpandya (25) In consequence of this regulation, it happened in a year of failure of rain, that the Government money was not received, and he was summoned to Bedar (26) The Bāhamani king had authority over the whole country, and lived at Bedar, hence Digambar was summoned there (27) He was in default by 200,000 rupes Now listen to the story in detail of what was done to him (28) After questioning him they said, "As there is clearly a debit balance against you of Government money how can you expect to be released without making it good?" (29) He replied, "It is because of failure of rain, that this balance of Government money stands against me You are merciful I ask merely your forgiveness (30) If I have your assurance that I need not fear, I will make the effort and raise the money " The king listened, and replied thus

THE MUHAMMADAN KING RETAINED DĀSOPANT AS HOSTAGE

31 "The money is necessary for your release Make some of the people here, as your security or if not that, leave your son here, and go home, and send back the money ' (32) The man listened to the demand of his patron, but thought to himself, "How can I leave my child here and go home!" (33) When Digambar had been brought to Bedar, his son had come with him, the son who was an *avatār*, Dāsopant Mahārāj (34) As the king saw the beauty of the boy, he was greatly pleased and exclaimed "What a wonderful molten image God has made out of

Beauty! (35) As I look at the child" he said to himself "my craving is not satisfied by occasional glimpses. What a statue of Happiness! (36) If I had such a jewel in my house he would become the Lord of my realm. As I look over the whole animate and inanimate world I see no one equal to him. (37) Let all my wealth vanish but this child I must have for my own." This idea came to his mind because he had no child of his own. (38) Still further he thought. He looks like a boy of the Twice born but I see him evidently stamped with the mark of royalty. (39) As I look at his moon face my choker-eye gazes unsatisfied. If I can get possession of him I shall place him on the royal throne. (40) Having determined on this plan he said to Digambar. Leave your son here and go back to your home. (41) Make a promise to last a month and go on your way quickly. As soon as I receive the money your son will be returned to you as promised. (42) If however at the end of the month" the King continued, the money does not arrive your son will be initiated into my caste. Know this for certainty. (43) In conformity with this the king took from him a written agreement. The man being helpless gave such a writing.

DIGAMBARA RETURNS HOME WITH A HEAVY HEART

(44) Having given the document Digambar left for his home but with his heart full of anxiety. Shall I ever see my son again he cried. (45) How harsh Fate is! How can I go and leave my son here. He is not my son

but my very life How can I leave him here?" (46) With his mind full of anxiety, he thought, however, of Shri Avadhuta Listen, O pious ones, to what he said to his son (47) "O my son ! my babe ! How beautiful to me is your person ! To leave you but a moment seems to me like an age ! (48) Accursed this life of mine ! Accursed my worldly affairs ! You are my very life How can I leave you and go !" (49) What did the noble son reply ? "God, who dwells in the heart, is concerned with his own honour Why do you worry ? (50) He is our family Deity, He will preserve me Assuredly He is the Soul-of-the-World If He stands before me, what is there to fear ? (51) At the mere thought of whom worldly fears fly away, at the mere thought of whom one is united with the Only-One, at the mere thought of whom innate joy is aroused, what are these contemptible things to Him ? (52) Do not hesitate, go home He will provide the money, and we shall soon meet again " (53) The father listened to the words of his son and immediately started Keeping the image of Avadhuta in his heart, he arrived at his home (54) Compassionate listeners, hearken with deep respect to what happened after he had returned to his home

DĀSOPANT VISITS THE SHRINE OF AVADHUTA

(55) Near Bedar was the shrine of Nṛsiṃha, called Nṛsiṃha Jharanī The boy went there every day to bathe (56) The King had granted him, as a matter of course, an allowance of a rupee a day, to meet the expense of his meals

at this place but what was that to him! (57) He would perform his bath and give the rupee to the Brahmans himself fasting and meditating upon the image of Datta. (58) That meditation was his daily drinking of nectar and because of it, the child appeared glorious to all. (59) All the men and women of the place looking on the beautiful child made their many observations with tender feelings. (60) Some said "He is possessed indeed with (the thirty two) noble qualities. Others "As seductive as the God-of Love!" Still others "Blessed is his mother to have given birth to such a son!" (61) The Brahmans said "He is not a mere child. His characteristics are not simply those of a child. He must undoubtedly be a *Yogabhirashita*. We cannot understand him. (62) The money he receives for himself he gives to the Brahmans. We do not know whether he eats or remains fasting (63) His father has gone and left him but he is not troubled thereby. He is simply a mass of Glory! May Shri Hari protect him! (64) The Muhammadan King of this Province has no son, and he earnestly desires to adopt him as his son! But may the Husband-of Umā, the Lord-of Kailāś, Shri Shankara, protect him from this." (65) Others remarked, "The Deity whom he worships will certainly protect him. Be assured that through Him the boy will be freed (66) Thus the various classes of people remarked to one another but in the boy's heart there was not the least concern (67) The King however was counting the days "When will the month end? When shall I have the joy of placing him on the throne?"

seems now hopeless. I cannot discern the future (80) I can see no one to ward off this calamity but the Deity whom I worship whom Brahma and other Gods meditate upon." (81) With this feeling in his mind, he concentrated his thought and placed his emotions at the feet of Avadhuta crying to Him for help

DASOPANT PRAYS IN HIS DISTRESS

82. Victory victory to Thee Son-of Atri Home-of Joy Creator-of Happiness for the multitude-of thy *Bhaktas*! To whom can I now go for protection but to Thee Shri Chief-of Yogis! (83) Although Thou pervadest everything Thou art without qualities [*nirgun*] and unattached. Thy indivisible nature is incomprehensible even to Brahmā and the other Gods. (84) Thy glory is incomprehensible. Wonderful are Thy acts, ever new! Thou The All witnesser All illuminator Truth itself in form Omnipresent! (85) Thou art Lord-of All therefore Thou art called Lord-of the World. But in using the word world that illusion is absolutely not to be seen in Thee (86) For Thou art Spotless Changeless taking form merely for the sake of Thy *bhaktas* Thou movest about in thy animate and inanimate world O Thou-dear-to-my heart Merciful-One! (87) There is no one as compassionate as Thou no one so pitiful. Thou indeed feelest for me tender compassion, O Thou, Source-of Eternal Bliss, Ocean-of Pity! (88) Thou art without a second Thou art Existent Intelligence-Joy [*Sacchidananda*] Thou art Yearner for Thy *bhaktas* Source-of Innate-Joy! Thou hast the reputation of being the Protector-of Thy *bhaktas* O

DISTRESS OF THE PARENTS, AND OF DĀSOPANT

(68) Back in the home, however, the mother and father were in deep anxiety. Their efforts to raise the money failing, they remained much depressed. (69) However, day by day rolled on, and the last days of the month were near at hand. The money had not come from the father, but what did the child do? (70) He thought thus, "My birth took place with ease in the Brahman caste. On that account I felt very proud. (71) In the 8,400,000 births attaining a human body is difficult, and the attaining of birth in the Brahman caste, still more difficult. (72) Now what is to be in reality my future condition? To whom shall I go for protection? Who will preserve my Brahmanhood? (73) The month is gradually coming to an end. What hope is there of obtaining the money? How am I to be freed? Whom shall I meet to do this?" (74) While he was thus anxious in mind the month came to its last day. At dawn the Muhammadan King said to the boy, (75) "I shall certainly wait until the evening. If the money comes by then, I shall truly send you back to your father. (76) But if the money does not come to-day, I shall assuredly make you a Muhammadan. Of this there is no doubt. I certainly, certainly will, my beautiful boy!" (77) As these words, like a lightning-bolt, fell on the boy's ears, they pierced through his heart. There was no deliverance now for him except through Datta. (78) His lotus-face wilted. Tears of pain flowed from his eyes. His heart was overcome with emotion. He did not know what to think. (79) He said to himself. "Upto now I did have hope from my father. But that also

seems now hopeless. I cannot discern the future (80) I can see no one to ward off this calamity but the Deity whom I worship whom Brahma and other Gods meditate upon. (81) With this feeling in his mind, he concentrated his thought and placed his emotions at the feet of Avadhuta crying to Him for help

DASOPANT PRAYS IN HIS DISTRESS

82 Victory victory to Thee, Son-of Atri Home-of Joy Creator-of Happiness-for the-multitude-of thy *Bhaktas*! To whom can I now go for protection but to Thee Shri Chief-of Yogis? (83) Although Thou pervadest everything Thou art without qualities [*virgun*] and unattached. Thy indivisible nature is incomprehensible even to Brahmā and the other Gods. (84) Thy glory is incomprehensible. Wonderful are Thy acts, ever new! Thou The All witnesser All illuminator Truth itself in form Omnipresent! (85) Thou art Lord-of All therefore Thou art called Lord-of the World. But in using the word "world" that illusion is absolutely not to be seen in Thee. (86) For Thou art Spotless Changeless taking form merely for the sake of Thy *bhaktas*. Thou movest about in thy animate and inanimate world O Thou-dear-to-my heart Merciful-One! (87) There is no one as compassionate as Thou no one so pitiful. Thou indeed feeldest for me tender compassion, O Thou, Source-of Eternal Bliss, Ocean-of Pity! (88) Thou art without a second Thou art Existent Intelligence-Joy [*Sadchidananda*] Thou art Yearner for Thy *bhaktas* Source-of Innate-Joy! Thou hast the reputation of being the Protector-of Thy *bhaktas* O

Digambar! (89) But if Thou art in truth the Protector-of-Thy-*bhaktas*, Thou wilt to-day prove it true Thou art in truth one who yearns over the distressed, Giver-of-Joy, O Thou my Inner-Soul, O Digambar! (90) My father, from whom I was begotten, is in another part of the country Thou art my Father, dweller in my heart Therefore I cry to Thee (91) Thou art the Mother and Father of the Universe, Thou art He who cares for the Universe Thou art the support of the Universe, The Pervader-of-the-Universe, O Soul-of-the-Universe, Lord-of-All! (92) This tiger of a Muhammadan seeks to swallow me whole But by the Sword of Thy mercy quickly kill him, and save me, O Merciful One! (93) This ocean-of-a-Muhammadan seeks to drown me, but Thou art my Saviour, O Holder-of-the-Helm! Pull me out quickly, O Compassionate One! (94) This Death-Serpent-of-a-Muhammadan desires to bite me, and change me into one dead, but since Thou, in Thy form of Pure-Intelligence, art the Snake-Chainer, what fear have I? (95) This Muhammadan King wishes to fasten on my wrists with extreme haste manacles in the form of my conversion to Muhammadanism, but Thou, Mighty Advocate, break the hand-cuff quickly, O Brother-of-the-Distressed! (96) This king seeks to throw me into the fire of Muhammadanism, but Thou, making the Cloud-of-Compassion rain upon me, put out the fire, O Thou dark-complexioned One! (97) Who aside from Thee can protect me, a mere child? But Thou, O Protector-of-the-Distressed, Run, run to my help, O Shri Avadhuta! For what extremity art Thou waiting? (98) Whilst Thou art waiting for that extremity I am truly losing my life So run, run quickly to my help, and ward off this evil (99) If a mother should neglect

her child, then who would care for it? Thou art truly my Mother dear Take me on Thy lap. (100) As the Sun goes to its setting to-night, my Brahmanhood will be lost. This Thou knowest, O Thou who-holdest the-Rod O Ocean of Mercy O Compassionate One! (101) The King is seeking to sink my pure pearl of Brahmanhood in a Muhammadan hole. Protect me O Preserver-of the Distressed in order to Punish the Wicked! (102) Ward off ward off this unbearable calamity O! O! Digambar! Aside from Thee, Digambar I have no one!" (103) As he thus meditated in his heart tears flowed from his eyes He turned his distressed face towards the ten quarters. He could not think what more to do.

THE KING PREPARES TO MAKE DĀSOPANT A MUHAMMADAN

(104) An hour only of the day now remained. The King could not contain himself for joy He called the Muhammadan-ordained *Kajis* and gave him his orders. (105) Calling together high and low also many Brahmins he joyfully put this question to them all (106) 'The father of the boy made an agreement of a month. The month is to-day completed. What shall we now do? (107) 'If I do not send the money within the month you may make him a Muhammadan. You know this is the agreement made by his father (108) I am not then to be blamed, it to-morrow I take him into our religion. Now what answer do you men and women, all here together give to this?' (109)

As they heard these harsh words, tears flowed from all eyes. All were choked with emotion. Words could not leave their lips.

THE BRAHMANS PRAY FOR DĀSOPANT'S DELIVERANCE

(110) A great crowd of Brahmans was there, but no answer to the king's question escaped their lips. With drooping faces they began to cry to God for His help. (111) "O God! Thou-who-hast-a-yearning-for-Thy-*bhaktas*! O God! Thou-who-carest-for-the Brahman-caste, O God! Thou Great-Wave-of-Mercy, what a spectacle Thou art looking upon!" (112) This child is the ornament of the Brahman caste. This child is possessed of noble qualities. This child is the very life of our life. Protect him, protect him! Oh Compassionate-One!"

DĀSOPANT IS LOST IN CONTEMPLATION

(113) The child was now brought into the assembly, but he was without bodily consciousness. He was absorbed in the act of calling on God with an undivided mind. (114) With eyes closed, he was imploring his Protector. The Protector was self-existent in his own heart. (115) He saw no man, but Janārdan [God] in man. His feelings found their full joy in Janārdan, while in bodily unconsciousness. (116) Listen now with joy to the miracle which the *Saḍ-guru*, Shri Dīgambar, the Protector-of-the-Distressed, now performed.

AVADHUTA AS A MAHAR BRINGS THE RANSOM

(117) Becoming a *Mahār* [*Paḍ'ār*] a staff in his hand a blanket on his shoulder and with cash and bills of exchange in his hand he suddenly appeared in their midst (118) He greeted them with "Salām! Salām! Looking all around He saw extreme bewilderment. He was the Supreme-God directly before them but all were dull of wit and did not recognize Him (119) Take take these bills of exchange was without doubt the exclamation the Protector-of the Distressed made but it was not a mere cry but was the child's protection incarnate Yet no one recognized Him. (120) So again Śhrī Digambar exclaimed See here! I a *Mahār* have come here Ask me why Sirs and I will tell you the reason (121) An officer then said to him Well & here are you from? Who are you? He replied "I have come from Narayanpath. See I have come bringing these bills of exchange

EXPRESSIONS OF JOY AT DISOPANT'S DEPARTURE

(122) With these words in their ears the joy of all present was more than the heavens could contain. A flood of delight came pouring down the heart streams of all. (123) Indeed what a flood of joy broke loose! What a rainfall of delight! What a well of happiness was discovered! It was joy everywhere (124) As when a sinking ship reaches the shore as when a dying man obtains the drink that gives immortality [*amṛita*] there is joy so all there present were filled with joy (125) The total eclipse that the Moon faces of every one had suffered through

sorrow as the Demon Ketu, had now ended through their prayer to Avadhuta

(126) The assembly of Brahmans now exclaimed to the child. "Blessed! Blessed is your good *prārabdha*. He who is undivided Joy, your Family Deity, being your helper, how can there be any fear? (127) Now open your lotus-eyes. Your father has sent the money. The man (who brought it) is directly before you. Look with supreme joy! (128) The moment the boy's ear caught this cry, he opened his eyes and looked around, and there stood before him his Family-Lord in human form. (129) Tears of love began to flow from the boy's eyes. He prostrated himself to the assembly. Because of his joy, his lips were unable to utter a word. He began to drown in the ocean of upspringing joy. (130) In describing that joy, the hungry are satisfied. How much more others! Who can fully describe the joy he felt? (131) Just as the Moon, with its sixteen phases, arises in beauty on the night of the full-moon, so now the Moon-face of the boy shone forth. (132) His lotus-face, that had been drooping in the night of sorrow, now opened out at the rising of the Sun, Digambar. (133) The bees of Brahmans, taking their honey of joy from his lotus-face, became supremely joyful and sank in the ocean of supreme joy.

THE MUHAMMADAN KING QUESTIONS THE MAHĀR

(134) The King now questioned the man. "Hullo! there! Whence are you? Who are you? Who sent you?" (135) The man replied, "I am the servant of Digambar

Regarding me as very faithful he placed these bills of exchange in my hand and sent me here with the whole amount. (136) The King exclaimed "You are a servant with him of how long standing? Tell me also at once your name (137) He replied "My name is Dattaji. I am Digambar's servant from seven generations. You ask about my stipend? I ask of him food only (138) He can never do without me a single moment. In waking hours, in deep sleep or in dreams I am always at his side (139) If he leaves me for a single moment it seems to him equal to an age. I have come here because he has sent me in behalf of this child. (140) Here see are bills of exchange for the balance due you. These bills are absolutely good payable at sight and in cash. (141) If you do not trust these bills of exchange I have the cash with me. I will pay you absolutely in full in cash. Receive it now (142) Thus speaking he poured out a pile of money before him. All who saw it viewed it with wonder

(143) The man was certainly standing there while the money was being counted. Was he a man? He was Shri Avadhuta My Lord, Shri Digambar (144) Blessed were those fortunate people there assembled! Blessed was that King of praiseworthy deeds! Blessed was that noble Chhḍ, this *Avatar* descended into this world! (145) Those who wear themselves out in Yoga rites in sacrifices and the like who spend a whole lifetime going on pilgrimages to sacred waters find it very very hard to get any revelation at all. Can they get a revelation of Him like this? (146) Blessed is my Shri Digambar. Putting aside the majesty of His Lordship He took the form of a Mahār [Outcaste] and ran to the help of his *bhakta* (147) He

to whom there is no smallness or greatness, He whom the four Vedas attempted in vain to describe, and the six Shastras also were unequal to that task, while the eighteen [Purāns] wholly failed in their attempt, (148) the majesty of whose Māyā is seen in Creation, Preservation and Destruction, even She [Māyā] cannot know His skill, such being He, Lord of Lords, (149) He to whom there is no coming or going, who fills the whole world to its absolute fulness, to call him a Mahār [outcaste] is strange indeed! (150) But He is in Mahār and King alike He fills all animate and inanimate things, but for his *bhaktas*' sake he chooses from time to time to manifest such deeds

THE MAHĀR SUDDENLY VANISHES FROM SIGHT

(151) Well, after the King had counted out the money, he exclaimed, "Where is the Mahār? Give him a stamped receipt" (152) But who was the Mahār? Where was He from? Where he manifested Himself, there he vanished! But the King's heart was pierced at once (153) He cried out, "Show me, show me that Mahār My eyes are bursting to see him again He seems to me to be the light of the eye!" (154) Damn! damn this pile of money! Because of it, I failed to converse with Him But I am a mass of sin, and so why should he meet with me (155) Is He in this assembly? or casting a spell has he disappeared? Where could he have gone to, stealing away from the vision of all here? (156) I had intended to give him a rich gift, that would have overwhelmed him, and to send back this child in his company (157) Search! Search

everywhere! Where where has he gone? Bring him quickly before my sight, immediately! (158) His officers replied

He was standing here a moment ago but where he has now gone stealing away from the vision of all we do not know (159) He who is unseen by Brahmadeva and the

other Gods how can He be found to the sight of human beings? He only can have a vision of Him who has united himself to his Good-Gurus feet. (160) Still because the

King was good, and the people there also good Shri Avadhuta had given a manifestation of Himself in human form

(161) Blessed is that City of Vidur called Bedar! Here for the protection of his *bhaktas* the Supreme Being manifested Himself (162) So He also did to protect Dāmaṣṭ

paṇṭ, this Yearner for his-*bhaktas* Shri Jagajṇṇi, joyfully and hastily running from Paṇḍhara. (163) The King in

the midst of the Brahman assembly gazing again and again at the child, exclaimed with joyful emotion (164) Blessed is His good fortune! Blessed is this child! Blessed

does his family appear! God has saved him from shame!

THE KING PREPARES TO SEND DĀSOPANT HOME.

(165) 'I must send this child back to his father He is none else than a mass of glory! I love him greatly

(166) All the Brahmans now said to the King 'He must have fasted, for the money you allowed him, he gave to the

Brahmans and himself meditated on God. (167) That meditation was his food. That meditation was the cause of

his becoming free. By that meditation pity was aroused for him in your heart.

(168) After listening to all these remarks, the King warmly embraced the child, and said, "I will richly clothe him and send him back" (169) He then had a necklace brought, made of the nine jewels, and bracelets and other ornaments, and many rich garments, and adorned the child. (170) He had a new palanquin brought, and in his joy said, "Be seated in it, in my presence" (171) With added pleasure he continued, "You are very dear to me Leaving your father at home, come every year to visit me" (172) Thus with sweet words, he gave joy to the lovely boy, and sent him homeward

THE FATHER'S AND MOTHER'S DISTRESS.

(173) Now let us turn to what was happening at the home Mother and father were night and day in distress for their son, because they had not sent the money (174) The mother mourned, "Oh, my little babe! In not seeing you my eyes are wasting away When will they be filled with the sight of you? Shall I ever see you again! (175) For twelve years I was not a moment without you Who will now bring about a meeting with my child? To whom shall I go in supplication? (176) This separation it is not separation, but wasting disease has attacked my whole body What physician shall I supplicate? (177) This separation, in the form of a horrible demon, has possessed me within and without What exorciser shall I meet with who will apply the ashes that have the power to bring back my son to me? (178) For twelve years I nursed and cared for him! Was it for the sake of the King? How hard my fate! Separation from my babe! (179) It does not

seem possible that I shall have my son again! It does not seem possible that I shall greet again that image of peace! Who will bring back to my sight this very life of mine? (180) Let my life go if need be but let me meet again once more my Jewel-of a Son." Thus speaking her eyes were filled with tears and they streamed from her eyes (181) Men and women of the town, and certain of her relations, gathered around her and sought to comfort her in various ways but she was unconsoled. (182) "I am a most unfortunate one she exclaimed. How can I expect to possess so great a treasure? Who is it who has taken from me a blind woman, my staff of a son? (183) What terrible sin have I committed? Have I conceived a difference between Vishnu and Shiva? Have I ever interrupted a recitation of their deeds that I should receive this (punishment)? (184) Or have I insulted *Sādhus* or Saints? Or have I brought discord in the relationships of brotherhood or sonship that I should have to suffer this sorrow at this time?"

THE SON'S RETURN ANNOUNCED TO HIS MOTHER

(185) While she was thus bitterly mourning and loudly wailing some people brought the welcome news, "Your son has come. (186) He is seated in a palanquin," they said "And is accompanied by a large crowd. He is just now in the temple, outside the city-gate. He will soon be here at his home." (187) The mother replied "Why this jesting when you see me in grief?" While she was saying this, that Joy of hers came and bowed before her (188) When the mother looked up behold it was indeed

her son, standing before her, but in her confused mind she said, "Am I awake, or is this a dream?" (189) Separation from her son had caused her to forget bodily reality, but really seeing her jewel of a son before her, she began to drown in the sea of joy

THE FATHER'S JOY

(190) The father now came running, and the son making him a prostrate obeisance, stood with hands palm to palm in his delight (191) Streams of tears of love flowed from the eyes of both He embraced his son with love, and kissed him joyfully (192) The occasion seemed to them as when death-preventing-nectar [amrita] is given to one about to die, or as when one about to drown is suddenly drawn out by some one (193) The fulness of joy that the mother and father of Krishna had, when he came from Mathurā to Gokul, these two had, even more than they (194) Both began to drown in the ocean-of-happiness The joy of each the Heavens could not contain They could not even contain their happiness within themselves Their bodily organs outwardly manifested it (195) When they both looked upward, the ten-directions seemed all joy The sorrow of separation totally disappeared, as the father saw the moon-face of their son

(196) Then relatives assembled, and with them many mendicants, and the father gratified them all by gifts and honors (197) He invited learned Brahmins and gave a feast and presented gifts to the Brahmins It seemed (to the father) as though his son was born that very day, (198)

or as if he had just escaped from the jaws of a tiger or as if carried off by *kala* he had been dropped, or as if by good fortune he had drunk *amṛta* and come back at once to life. (199) In his joy he forgot even to say to his son, "What happened to you? How did you succeed in returning?" He could not think of anything to say. (200) Things continued thus for a few days. Then the father began to question his son, "Look here my boy how did your escape take place?" Tell me. (201) Or did you come away without taking leave? If so there will be occasion for another quarrel. Tell me all in detail my darling. (202) The King's mind is wholly on money. Why should he let you go without the money? How did you get free? It all seems strange to me! (203) He was watching for the opportunity to make you a Muhammadan. Who had mercy on you and freed you? How did you obtain the palanquin and these other pomps? (204) What generous benevolent person, an Ocean-of mercy did you meet, who paid the debt, and freed you, O my son?"

THE SON RELATES HIS ESCAPE.

(205) The son listened to the words of his father and replied with a confused air "Why you sent the money and because you did so I have come. (206) You made the agreement that as soon as you returned home you would send the money within the month. As the month came to its end, listen to what happened. (207) On the last day as the last hour arrived, I was taken into the assembly where also Brahmins had been summoned, and the King then said (208) To-day the month is completed. Your

father has not sent the money Tonight I shall make you
 [in the text, him] a Muhammadan I am not responsible
 for this " (209) The Brahmans listened to this harsh declar-
 ation, and could not think what to do. They remained
 silent, looking at one another, and not a word escaped their
 lips (210) The faces of all drooped They were choked
 with emotion Their eyes were seen to be filled with tears.
 They forgot their power of speech (211) How can I
 describe to you my own condition? I had lost bodily con-
 sciousness in my fear of what might take place (212)
 Ceasing entirely to hope that these eyes of mine would ever
 again behold your feet, I kept my mind on our Family Deity.
 (213) The Brahmans with one accord were praying to the
 Husband-of-Umā 'Run, run, to our help, O Husband-of-
 Gauri, protect this child' (214) This child is absolutely
 without a protector, but Thou art one who yearns-for-Thy-
bhaktas, O Protector-of-the-weak! Run, run to our help!
 O Lord-of-Kailas, O Merciful-One, O Shri Shankara!' (215)
 As the people were thus calling for help, what
 should happen! It will rejoice your soul to hear of it (216)
 The Kāji was all ready in the assembly to initiate me
 into his sect, when most suddenly your messenger appeared
 (217) He had his blanket on his shoulder His complexion
 was that of a dark cloud He looked again and again
 towards me, and exclaimed to the king, smiling with joy :
 (218) "I have come! I have come, the very faithful
 servant of Digambarrāya, and therefore he has sent all the
 needed money by my hand (219) I have bills of exchange
 with me If you have not confidence in them, then I will
 pour out a pile of money before you which take and count
 (220) Whatever is due you, take in full I will give you
 however much money you may demand (221) I am his

messenger but I have uncountable money. Take this at once and let his son go. (222) As they heard these words of the messenger their joy was more than the heavens could contain. It seemed to them as it would to a man who might obtain a life-giving potion when at the point of death. (223) All their lotus faces that had been drooping now blossomed out. The messenger was as it were in the form of the rising sun. (224) The darkness of despair that had filled me was now dissipated by this messenger as a sun. His light spread without and within and overflowed the ten directions. (225) The king's officer said to him. Who are you? Whence have you come? He replied. I am from Nārayanpeth. I have come with the money. (226) Thus replying he poured out a pile of money. All were astonished as they saw the money. (227) While the money was being counted he stood silently looking on. When he saw the king's mind absorbed in the money he slipped away. (228) "Search! Search for him!" cried the king in great concern. When after great effort he was not found the people said. He was here but a moment ago. (229) In the king's heart then arose a great desire to see him again. But no one could find him they all hung down their heads. (230) Some said. He bewitched us and disappeared! Thus the varied classes of men made their various remarks to one another. (231) I had never seen that messenger here before but he showed by very living gestures that he knew me. (232) While the money was being counted he was standing looking at me and was saying. "Send him back at once." (233) He seemed infinitely dear to me and it seemed to me as though I should give myself as an offering to him. (234) He was my very life or my Brahmanhood itself. Therefore

He had suddenly come Such was my joy! (235) How can I describe to you the emotions of this joy! He was not a messenger, but Joy itself in human form, so it seemed to me (236) The King then exclaimed, "Blessed is your father, truly blessed your family line, a noble jewel among the all truth speakers" (237) Thus with expressions of pleasure, he honoured me, gave me jewelled ornaments, and sent me on my way (238) He had a new palanquin brought, and had me seat myself in it in his presence He spoke most kind words to me, and sent me on my way to see you again (239) And now, if I have your blessing, I shall be happy for ever Your feet are Joy itself" So saying, he again bowed down to his father

THE FATHER'S EXPRESSIONS OF THANKFULNESS

(240) When the father heard these words of his son, his eyes were at once filled with tears of love, and to what he said to his son, hearken, ye pious folk (241) "What money indeed could I have had! Who could have sent that messenger? I cannot understand this! From whence could the man have come? Who could he have been? I cannot understand it! (242) I was absolutely without money Whence then could I have sent the full amount of money? I had given up all hope of you, and lived overwhelmed with anxiety (243) But blessed is my Lord Shri Avadhuta, who is the Family-Deity of our family It must surely be He, who came and freed you, my son! (244) There are no limits to His kindness He is my very own,

my relation my inner soul Merciful-One! (245) I am
 merely a sinner above all sinners. There is no limit to my
 transgressions. But He is the Yearner after His *bhaktas*
 the Saviour-of the-World, the Giver of Joy to-the-World.
 (246) In the description of Him the *Vedas* had to be
 dumb the Six *Shastras* failed in their attempt to describe
 Him and the Lighten (*pardas*) became dejected (over
 their failure also) How impossible then for others to des-
 cribe Him! (247) I touch His lotus feet Indra and all the
 other gods as bees sip honey with delight. (248) He is
 a Bee in the-lotus mind-of the *Yogi*. Attributeless. Change-
 less. Unattached. Ever happy. Pure. Invisible. The Uni-
 versal moving force. Indestructible. (249) For Him good
 deeds are done. for Him austerities are performed. for
 Him the *Rajayogi* wears himself out. Yet He is not dis-
 covered even by these. (250) Those who spend all their
 lives in visiting sacred waters, even they do not attain Him.
 How is it that He became pleased with me a lowly man.
 He who yearns for the *kaly*. The Merciful One. (251)
 The Wish granting tree for the-desires-of the *bhaktas*. Per-
 fect protector. Satisfier-of Desires. He. Who-delights the
Yogi's heart. He who-gives rest to-all mankind! (252)
 Because I His slave fell into distress. He quickly ran to
 my aid. Such is the Yearner for His-*bhaktas* the Lord-of
 the-Earth. What can I do to repay Him. (253) The infant
 does not serve its mother but still she has tender love for
 it. So my Lord came quickly to my aid. (254) I knew
 not how to worship Him. I knew not how to sing
 His praises. I knew not at all how to call Him to
 my aid. (255) I am the lowest of the low the
 greatest sinner of all sinners. I cannot understand how
 ignoring my transgressions He should have had mercy upon

me (256) He whom hundreds of thousands of *bhaktas* ever keep in the depths of their hearts, He is not seen even by them How then has He revealed Himself in behalf of one so lowly? (257) He who should be worshipped by the sixteen modes of worship, He who should be seated in the temple of the heart, He is my Lord, Digambar, the Protector-of-the-lowly, Merciful-One! (258) Thou didst forget altogether the dignity of Thy Sovereignty and becamest a Mahār [outcaste], and truly didst deliver Thy slave! (259) O, my Digambar, Saviour-of-the-Needy, O my Digambar, Compassionate-One! O my Digambar, Remover-of-Sin, Ocean-of-Happiness, Dark-complexioned One! (260) O my Digambar, King-of-the-*Yogis*, Giver-of-Blessing-to-Atri Thou didst leap down of Thine own free choice to help the cause of one who was Thine O Dattātreyā! Store-house-of-Mercy! (261) Extinguisher-of-the-fire-of-Destruction, Loved-by-*Yogis*, Willing-Nourisher-of-the-Universe, King-of-Accomplishers, Center-of-life, Easy-of-Approach-by-Thy-Own! O Ocean-of-Pity, why didst Thou become (for me) [a Mahār]? (262) Ocean-of-Knowledge, Without-beginning-or-end, Nourisher-of-the-Universe, Avadhuta, Free-from-Māyā-yet-associated-with-Māyā, Ruler-of-Māyā, Primal-Guru! (263) Thou art truly in the form of Shiva, God-of-Gods, Yearner-after-the-lowly, Digambara, Sovereign-of-the-World! (264) Dark-as-a-dark-cloud, Lotus-eyed, Remover-of-the-evil-of-the-Kaliyuga, Treasure-house-of-Mercy, Outside-of-cause-and-effect, Without-qualities, Spotless, Unassociated (265) How is it that for my need Thou becamest a Mahār [Outcaste], O Shri Digambar! For me, who am a transgressor! This transgression is great O, forgive me, Ocean-of-Mercy!"

(266) As he thus cried out aloud love tears streamed from his eyes. His eight feelings flooded him within and without he trembled and perspired. (267) He lost all bodily consciousness. What is this I am speaking to my son? All thought of self absolutely vanished and he was lost in happiness. (268) Then after a moment he said to his son in his joy "Blessed, blessed are you chief of true *bhaktas*. The Brother-of-the-Needy has visited you. (269) I was indeed cruel and harsh. I seduced by the love of my life left you, my boy in the care of that cruel one, and returned home. (270) What sort of mother and father are we. What kind of protectors are we! All this seems untrue. Your true father is our Family Lord. (271) He the-Mother and Father-of the universe. He is the Helper-of His-*bhaktas* the Protector-of His *bhaktas* the Yearner for His *bhaktas* Giver-of Joy to-His *bhaktas* Deliverer from fear. Enemy-of this worldly-existence. (272) He it was who became a Mahār and rushed to your aid as your Protector. There is no limit to your good fortune. You have seen Him in human form! (273) One must also declare the King, blessed. One must declare that country blessed and blessed are its people for they actually saw Him in human form! (274) He whom Brahmā and other Gods find difficult of approach how came He to be easy of approach to you? He the Helper-of His *bhaktas* Lover-of His-*bhaktas*! Wonderful indeed are the deeds of the Lord! (275) I am one without good fortune. I am simply filthy. How could I expect a sight of my Lord? (276) But blessed are you Chief Crown Jewel-of the-King-of *bhaktas*! Blessed are you in the Three Worlds!

Therefore, you easily met Him, Who holds-the-rod-in-his-hand (277) Through you we have become blessed Your *prārabdha* is not a common one Through you we shall be fully honored in the world "

DĀSOPANT CONSECRATES HIMSELF TO AVADHUTA

(278) Hearing His Father thus speaking, the boy thought to himself, "The Son-of-Atri must have revealed Himself, for my lowly self, this Yearner-after-the-lowly, this Merciful-One' (279) I had thought that my mother and father had, feeling anxious for me, sent their messenger to free me, their son' (280) But I was evidently freed by that messenger I see now that all these (worldly things) are of no meaning to me (281) Those who gave this body of mine birth bore heavy anxieties for me Under their bringing up this body has gradually grown (282) But to let this influence me seems to me infinite foolishness. Rather should I look to Him who freed me (283) It is He who is my Mother and Father, He who is my Sister and Brother, He my Protector It is to Him that I must look for everything. (284) He, whom I had not meditated upon, nor sung His praises, He whose form I had not brought to mind, yet who felt concern for me, to that Lord I must look without delay (285) He who by that act of His preserved my Brahmanhood, He in truth is my *Svami* To live without Him is to waste my life' (286) This body of mine is sixteen years old, but during that time I have not seen the Lord-of-the-World, my Helper, Sovereign-King (287) To forsake Him

and live a worldly existence can it bring happiness? That *Svami* is my helper Is it a laudable thing to live without him? (288) If I continue to live with my parents, how may I expect happiness? My life will be spent quickly and I shall not have accomplished that which should be accomplished in a human life. (289) Only after thousand of rebirths I have gradually come to possess this human body Therefore one must make an effort to obtain the true accomplishment. (290) Without the possession of a human body how can one have a manifestation of Shri Datta? To see Shri Datta this human body seems to me necessary (291) If one is born into a body other than human there will be no knowledge of what one's body is Then how can such a one acquire the supreme spiritual riches? (292) The substance of those supreme-spiritual riches is this as also the inner meaning of all the Vedas namely the possession of Shri Digambara. I must use the right means to obtain it! (293) To remain here at home and try to acquire Him will never be possible. Home and wife are but forms of sorrow (294) In association with them comes desire and anger and an increase of the idea of Great Difference. How then would I acquire *Sacchi dananda* {Existent Intelligence-Joy} my *Svami Digambara*? (295) In association with those here the troubles of my worldly existence will certainly increase and I shall continually have to feel concern about happiness and pain. (296) This Worldly-existence is the jaw-of-death itself Many have fallen into it Even Brahmadeva and the other Gods know not its end, and the state of those who fell into it. (297) Whence have I come. Whither am I going? Who am I? What is my true abode? How can wife and child and all else be completely ours?

(298) These form our snares Association with them is our snare, hard to avoid. Then we easily lose our freedom
 (299) Accursed be association with them Accursed be all bodily seductions In association with them I shall never find rest (300) Association with them is even worse than would be the state of a poor wretch who sought to make his bed on living coals¹ (301) If I say, they are my own mother and father and therefore I should now care for them, I have to ask when their mothers and fathers passed into the next world who cared for them? (302) Janardan [God] fills this whole world. He is also even in a child Who then is anyone's cherisher? Who then is anyone's supporter? (303) Whatever being comes to birth, it happens to him according to his *Karma* He cannot find liberation until he reaps the result (of *Karma*) Such is the flow of birth and death (304) Here is the fire (of *samsār*) plainly before one Why should a seeing man leap into it? If it is destroyed, what happiness would he lack? (305) The door to the acquisition of happiness is this birth into a human body Why should one reject this happiness and continually concern oneself with bodily and household affairs? (306) No! No longer let this be my concern Oh, when shall I attain *Shri Avadhuta*¹ I must devote myself now to the certain attaining of Him (307) I must devise at once whatever means may bring about my meeting with *Digambara*, and the laying of my forehead at his feet"

(308) After thinking thus, what did *Dāsopant* do? He who had descended to this earth as an *avatar*, chief among those to take human form? He said to himself,
 (309) "If I inform my mother and father of this, and they

refuse consent and I remain with them how will it be possible for me to meet Avadhutar" (310) So what did this jewel-among *bhaktas* plan and carry out? May you saints, and good people be gracious to me a lowly man and listen.

DASOPANT SECRETLY LEAVES FOR AVADHUTAS SHRINE.

(311) He had heard the story that had come down from mouth to mouth from father to son that at Matapur in the Sahyādrī mountains Shri Digambara dwelt. (312) He said to him self "Unless I go there I shall not meet with the Son-of Atri [Digambar] I will go at once without letting anyone know of it." (313) Thus determining and fixing his thought on the feet of Digambar this chief jewel among *bhaktas* Dāśopant Mahārāj started on his way

(314) Leaving his home and proceeding on his way it seemed to him that Datta filled every step of the way. Datta filled all the ten directions. He saw Datta in all things animate and inanimate. (315) And as his feelings revelled at the feet of Datta he saw Datta only both within and without his heart. He lost all consciousness of who he was and where he was going. (316) Becoming thus one with Datta, he went joyously along. Who can adequately describe the good fortune of him on whom the son-of Anasuya [Digambara] shows his favor! (317) Whenever he came to a stopping place there Dattatreya was, and gladly supplied all his wants. (318) As he (Dāśopant) thought of Him (Dattatreya) Digambar manifested himself

in his lustrous form, for He was Sadchidānanda, Lord-of-the-Earth, The Soul-of-the-Earth, Digambar (319) He who has the help of *Prārabdha*, has no fear or adversity or death, for wherever he is, there the Laxmi of success stands ready to serve him (320) Blessed, blessed is Mahārāj Dāsopant! Blessed blessed is his extraordinary renown, for whom Shri Avadhuta, voluntarily revealed Himself in human form (321) Blessed is his renunciation of worldly things! Blessed is his state of *vairāgya*! Although possessed with wealth, abundant and propitious, his heart found no enjoyment in sensual things (322) Although at his home there was wealth enough to keep an elephant at his door, and a beautiful wife, possessed with every noble quality, yet having all this wealth, his feelings were not in the least ensnared by it (323) He, to whom the objects of sense seem like poison, how would such an one become ensnared by them? Especially as he was an *avatar* in human form, descended for the salvation of the world (324) As in the story of old, told in our books, Dhruva started searching for Shri Hari, so Dāsopant started on his journey, for the purpose of meeting Avadhuta

THE PARENTS OVERCOME BY THEIR SON'S DISAPPEARANCE

(325) When Dāsopant left the home, no one happened to see him, possessed of mighty power as he was. The eyes of all were bewitched, and so no one interfered with him (326) The day after he left, the father and mother in great anxiety, began searching for him and day and night were deeply concerned for their son (327) Messengers rushed hither, and thither, but he was seen by none. Although some

passed near him, yet he escaped the notice of all. (328) If my good listeners should ask me why he was not seen by any the answer is that as he went along he had become Avadhuta Himself how then could human beings recognize him?

(329) To the father and mother anxious for their son, the people all said, 'Why do you sorrow for him? You will meet him easily sometimes' (330) Kālikāla has no terror for him. In the past, present or future he has no cause for fear. Why are you anxious about him who is under the protection of the King-of-the-Yogis. (331) It is Shri Digambar who is protecting him for whom He became a Mahar and giving the Muhammadan king unlimited money delivered the boy and brought him back. (332) Thus assured in many ways the parents were comforted in heart and their minds arrived at this positive belief. Sometime we shall meet again our darling.

DĀSOPANT MEETS KRISHNAJIPANT AT HILĀLPUR.

(333) Turning now to Dāsopant Maharāj. He who for the sake of *bhaktas* had become an *avatār* journeying along arrived at Hilālpur. (334) It was a village in the Bedar subhā, and the Chtgopā *paragana*. Because the best of the true-*bhaktas* was living there Dāsopant was glad to arrive there. (335) The clerk [kulkarni] of Hilālpur and Dokolgi was a *yogi* and a *bhakta*. That is why Dasopant came at once to where he was. His name was Krishnajipant. (336) Having selected a shady place he was seated under a Sareti tree at the side of his field. And

here arrived *Dāsopant Svāmī*, chief-of-*gurus*, tender as a mother and great (337) I know not in what special way this man had in his former succession of births worshipped *Shri Hari*, or the various ways in which he had shown reverence to his *guru*. But it was because of that that *Dāsopant* came there (338) As the man looked at *Dāsopant Svāmī* he lost all consciousness of body. He saw directly before him the very form of *Avadhuta* (339) He embraced his lotus feet, gazing again and again into his face. In the meanwhile saying to himself, "Has *Avadhuta* indeed manifested Himself to me?" (340) And as he looked at him, joy welled up in his heart. The whole universe seemed overflowing with supreme happiness. "Can this be the Supreme *Brahma* Itself, Intelligence having taken human form?" (341) He seems to me to be really God. Although he has bodily parts, he is without parts. How wonderful that He should reveal Himself to my lowly person, He the Brother-of-the-Neddy, Merciful One (342) In seeing Him I gain my heart's desires. In seeing Him I lose my sorrows. At the sight of Him my heart is filled with joy. Why this should happen to me I do not understand" (343) Thus bringing joy to his heart, he again placed his head at *Dāsopant's* feet, and in a tender voice this *bhakta* made his supplication to the *Svāmī*.

KRISHNĀJIPANT INVITES DĀSOPANT TO HIS HOME

(344) "*Sadguru Mahārāj*, Tender-to-the-neddy, Saviour-of-the-lowly, I am the lowest among the low. By this sight of you I am happily blessed (345) Where have

you come from? From here where are you going? Please inform me Compassionate-One, Merciful one. (346) But now kindly come to my home and render it holy O Giver of blessing! In making my refuge at your feet I shall escape the succession of births and deaths (347) I am in a great fever from the three forms of affliction. I have seen no way for rest But now as my fortune rises, I see the way It is the lotus feet of you my Lord and King (348) Place now your hand upon my head. You are no other than the Protector-of *bhaktas* tender in-love-of *bhaktas* the refuge-of *bhaktas* O Ocean-of Joy take away from me the fear of this worldly-existence (349) I am drifting away on the ocean of this worldly-existence! Grasp me by your hand and draw me out. Who aside from you O Protector-of the-lowly can save me? (350) You alone are my *sadguru* You alone are the *guru* of my family line. Who aside from you O Shri Digambar can enable me to become one who has accomplished his highest aim? (351) You alone are for me the *guru*-of the world You alone are the *guru*-of my family line Who aside from you O Shri Digambar can enable me to become one who has accomplished his highest aim?

DASOPANT CONTINUES HIS JOURNEY

(352) To the request of this good *bhakta* Dasopant Maharāj replied as follows Your wish will be realized in the future. Be most sure of this. (353) I am now going on for a special purpose When that purpose is completed I shall naturally return and Digambar will fulfil the wish of your heart. (354) Thus replying to him Dasopant, started on his way full of happiness. He soon arrived

at the well known town of Prempur, considered as the Benares of the South. (355) He started at once for the temple, with the dust of the road still upon him, and then went for his bath to the Laxmi pool. Having finished that rite, he performed the other prescribed acts of worship (356) After worshipping Mulalinga, and worshipping Ghritamari, he then went to the temple to worship the image of Prem

DĀSOPANT'S PRAYER TO THE PREMA IMAGE

(357) After performing the *madhuparka* offerings, he worshipped, with his lotus hands palm to palm. And out of the fulness of his joyous heart he thus addressed the God

(358) "Victory, Victory to Thee O King-Mārtanda, Tender-in-Thy-love-to-Thy-*bhaktas*, Home-of-Joy, Infinite indeed is Thy Māyā, unapproachable by even Brahmadeva and other Gods (359) Thy deeds are unapproachable and inapprehensible, O Advocate-of-Thy-*bhaktas*, Shri Mairāla, Compassionate-One, Mighty-Wave-of-Mercy, Husband-of-Mhālasā, Ocean-of-Pity (360) Taking the side of those belonging to Thee, Thou destroyest the pride of I (as thou didst the demon Malla) Thou destroyest hypocrisy, (as thou didst the demon Mani) and makest Thy *bhaktas* happy (361) Vyāsa and others praise Thee as the Lord of Premapur. Thou art he whom Brahmadeva and other Gods contemplate, O Malhārī [Khandobā] (362) Overcoming the waves of passion through enlightenment, do Thou, O My-inner-soul, Merciful One, remain in my heart together with Thy wife Mhālsā, Peace (363) I will apply the treasure-of-knowledge (as termeric powder) to my

forehead. I will lift up the tray (in the form of) my three fold body and will freely dance to the continuous sound of the loud music as token of my love to Thee. (364) Gladly will I perform the nine forms of worship and place around my neck the garland of conch shells. Give me this promise that I shall remain at Thy lotus feet. (365) If Thou bearest the giver of this promise how shall I any longer be troubled by Differences and No-Differences? Give me O Digambar to be *Yodhachandana* in whom is no Difference. (366) Thus offering flowers of praise tears of love flowed from his eyes. Immediately Dasopant received the *prasad* (termetic) from the Gosh. (367) Having rubbed this precious gift over his body he hastened on his way. Bringing salvation to men as he went along he arrived at Nandigrāma.

DISOJANT'S METHOD OF LIFE AT NANDIGRAMA

(368) This town is also called Nanded where the river Gautami flows continually. Finding this sacred place a delightful one Dasopant again stopped there. (369) After his daily bath in the river he completed his austere devotions on the sand of the river. Then when it pleased others to give him to eat he ate happily. (370) His rule was to ask no one for food. And moreover he was not conscious of whether he received food or whether he fasted. (371) He whose heart finds its joy in God [Avadhuta] how could consciousness of body be possible? And he who has no consciousness of possessing a body what can hunger or thirst be to him? (372) Hunger and thirst are natural laws of living beings. Yes but the Witnesser of living beings the

Supreme-Being, the Wishtree-for-the-desires-of-*bhaktas*, was this Dāsopant *Ṣvāmī* himself, Mighty One (373) His food and drink was the contemplation of the image of Avadhuta In drinking the nectar of that contemplation of the image of avadhuta his heart had full satisfaction (374) He whose contemplation continued the same in the three mental states [waking, dreaming, sound sleep], and who never ceased for a moment his contemplation, the light of his moon-face appeared glorious to all

PEOPLE WONDER AT DĀSOPANT'S APPEARANCE

(375) As the men and women of the town watched this noble child-yogi, they said to one another, "What an *avatār* in human form he is! And to think that he has appeared here! (376) As one looks at his moon-face, one's *chakor*-eyes [A bird that lives on moonbeams] cannot be sufficiently satisfied Blessed indeed is his mother, that she should have borne so beautiful a child!" (377) Others exclaimed, "Blessed indeed is that beautiful wife! We wonder what special prayer she made to Shri Hari It was certainly by it that she became His wife" (378) One said, "He is a *Yogabhrashta*" Another said, "He is a person of noble birth" A third remarked, "His extraordinary austerities are being seen now" (379) Another questioned, "Think you that he has a father and mother? If he has, one would think that they would have hastened here in search of their son"

THE PEOPLE QUESTION DASOPANT

(380) Some put the question directly to him. "In what part of the country is your father. He replied "Avadhuta is my mother and my father in every place (381) He is my dear father and my Mother. He it is who protects me. He it is who watches over me all the time. I have no one but Him. (382) As they listened to his reply they all nodded their heads in pleasure and remarked, "This is not a child. Shiva has manifested Himself in human form. (383) From now on the whole world will be saved through him. He appears a beautiful human being, but he is not a human being. (384) For as his story falls on one's ears there arises in one's heart the desire to discard all worldly things. He is an Ocean-of *vairāgya* a Mine-of the-precious tones-of intelligence. Thus spoke the people to one another the aged to the aged.

DASOPANT GOES TO MĀTAPUR

(385) Dasopant now thought to himself. I must do what will quickly bring about my meeting with my *Sadguru* *svami*. (386) So I will go to Mātāpur for Shri Digambar is there. He who is The-Advocate-of the-bhaktas the Saviour-of the lowly the Wish tree-for the-desires-of the Needy. (387) If I do not first go to Mātāpur how may I expect to meet The-Lord-of-the-Yogis. That is His place of rest. And His image there produces peace. (388) If I do not gain that fourth state [absorption into Brahman] how shall I attain His essential form? And Mātāpur is the original place for gaining this fourth state."

(389) With this thought in mind Dāsopant started on his way, to whom Avadhuta was the loving friend in need (390) Blessed is this Mahārāj, this Great (Dāsopant) whose name if any take, they can all easily realize their highest end He descended to save the world (391) When he passed to the other side of the Gangā [Godāvarī river] the whole animate and inanimate creation seemed to be Shri Dīgambar He seemed to himself to be Dīgambar. (392) Losing consciousness of who he was, or where he was going, he continued however to walk along (393) He whose intellectual self was Datta Himself, He who was contemplating the Lord-of-yogis, he who became Datta, walked along

DĀSOPANT ARRIVES AT MĀTĀPUR

(394) He arrived first at the town of Mātāpur, truly the original seat (of manifestation) where dwells The-Lord-of-the-yogis because here He manifested himself (395) He climbed up to the top of the mountain and entered into the temple, and seeing with feelings of love the image of Tripurasundarī, worshipped Her with the sixteen-fold rites (396) After having worshipped Her, the Mother-of-the-World, with these sixteen-fold rites, he stood reverently before Her with his lotus-hands, palm to palm, praising Her out of the fulness of his heart

(397) "Victory, Victory to Thee, Mother-of-the-World [Jagadambā], Whose-form-is-that-of-Om, *Sadchīdānanda*, Giver-of-Blessings, Creator-of-blessings, Primal-Brahmā, Giver-of-Mercy I bow to Thee (398) I bow to Thee, Ambā, with Eyes-like-lotus-leaves, I bow to Thee,

Ambā The-cream-of the whole-Vedas I bow to Thee Ambā, Primal female Merciful-One Compassionate One. (399) O Ambā Brahmadeva and other Gods becoming like bumblebees serve at Thy lotus-feet desiring to suck the honey which is in the form of universal mercy (400) It is difficult even for them to attain Thee and here am I one dull of understanding If therefore Thou doest manifest Thyself to me, it will indeed be a wonderful thing in this world. (401) These wonderful acts of thine are infinite, unapproachable, inapprehensible by all the *Vedas* and *Śāstras* If Thou wilt take me as Thy child on Thy lap it will indeed be a wonderful thing in this world. (402) Even the great can never take their seat on the royal throne, but the king's son can use it whenever he wishes (403) Now Thou art Divine-queen Mother-of the World, Goddess-of the World and I truly am but Thy child. Give me Thy glorious favour (404) Favour this lowly child of thine, and help me to meet Śhrī Digambar for aside from Thee O Amba, there is no door to the attaining of Digambar (405) Thus as these handfuls of word flowers were placed at the Goddess lotus feet he was unable to satisfy his desire for the continual beholding of Her glorious feet. (406) But as Dasopant's thought centered on the feet of the Goddess he received Her return-favour [*prasād*] With that *prasād* came the welling up of joy and the easy attainment of Śhrī Digambara

DASOPANT VISITS THE SHRINE OF ANUSUYA

(407) After receiving Ambā's blessing Dāsopant remained there for five nights You ask what he then did this Maharaj this full human-*avatār* this Great One?

(408) He started on his way from there and began climbing to the summit of the Sahyādrī range of mountains That was the rest-home of Yogeshvar, where everything was joyous (409) Having received Ambā's blessing, it occurred to Dāsopant's mind that he would first visit the shrine of Anusuyā on his way and then continue his ascent of the Sahyādrī mountain (410) With this purpose in mind, that jewel of a *bhaktā*, prepared then to make this visit to Anusuyā (411) He said to himself, "Anusuyā stands for knowledge glorified She stands first among dutiful wives Through Her womb my Lord [Dīgambar] Statue-of joy, became an *avatār*. (412) As Dattatreya, with a three-face form, He descended through her womb Blessed is this first of mothers, renowned in the *Vedas* and *Purāṇs*! (413) Blessed is this mother, Anusuyā, chief among dutiful wives, to see whose goodness Brahmadeva and the other Gods came, assuming human form.

THE PURĀNIC STORY OF ANUSUYĀ

(414) The story of Anusuyā is told in a Purana. Listeners to the reading of the Purāṇs have heard the story There is certainly no necessity for my relating it here (415) It is foolishness for me to relate to you the stories of the *Vedas* and *Shāstras*, since you know the inner contents of them (416) There is no lack of food in a rich man's house. Still when he is invited to dine by some poor person, he, as being friendly to the poor, gratifies the kindly wish (417) So, you listeners, are kindness itself, while I am dull of intellect and weak But receiving strength from your favour. I desire to relate the story of Anusuyā

(418) Anusuya was simply a mine of knowledge. Her heart found its enjoyment at her husband's feet. Her husband, praised in *Shastras* and *Puranas* was the renowned *rishi* Atri (419) She had no other divinity aside from her husband. She regarded her husband as the supreme Brahman. She regarded her husband as absorbed in the service of his man as in his acquired wealth. (420) Her husband alone was her wealth. Her husband was the very life of her life. She never allowed a moment to pass without some service to her husband. (421) She jumped at every opportunity of serving her husband. She took no pleasure in anything but in her husband's service. She would hasten to his service, leaving every other object of interest. (422) She considered his service as the fulfilment of her ambitions. In his service she saw the attainment of the supreme spiritual riches. Such being the teaching of the *Vedas* she followed it. (423) She was thinking of her husband during all the three states of her time [waking dreaming and sound sleep]. All her joy she sought at her husband's feet. She had no other occupation but the service of her husband. (424) Wherever her husband's footprints there she wished she was the earth. She who had in her heart such wishes she indeed is a blessed woman in the three-worlds. (425) Whatever her husband wanted she jumped to supply it. If he was in any distress she was ready to give her own life to ward it off. (426) She considered her husband as her *sadguru*. She was ever ready to obey his wishes. Her joy was in following the desires of her lord. (427) The woman who conducts all her devotions according to the wish of her lord she is blessed in the whole of the three-worlds. In remembering her people are saved. (428)

The ethical teaching of the *Vedas* is that a son should worship his mother and father, a woman should worship her husband, and a householder should worship his guests (429) Anusuyā's ears having taken in the teaching of the *Vedas*, the renown of her devotion to her husband's feet filled the three-worlds, and Brahmadeva and the other Gods sang her praises (430) The service of her husband was her religious rites [*tapā*] which she carried on in that one form Her abundant love was ever new, and her joy was ever increasing

(431) Seeing her *tapā* [acts of devotion to her husband] the gods had a desire to see her And pointing to her with the fore finger praised her, "Blessed is this devoted wife," they exclaimed (432) Now it happened that the great, learned, and glorious divine *ishi*, by name of Nāiād Muni, who wanders over the three-worlds, (433) with a *vinā* in his hand, and his lips repeating with loud shouting the name of Nārāyana, Hari, seeing Anusuyā's extreme devotion, arrived on this world (434) And as he saw her devotion to her husband, he was filled with intense love for her With feelings of reverence he praised her, paid her homage with joyful emotions, and then started on his way to Heaven [Satyaloka] (435) In this Heaven [satyaloka] the *Mum* described to Sāvitrī the reputation of Anusuyā "One should call her blessed", he said, "chief among dutiful wives. (436) In all the three-worlds I see no one equal to her. You are the queen wife of Brahmādeva, but I cannot say that you are equal to her" (437) Thus talked to by the Muni, Sāvitrī, felt ashamed, and complained of it to her husband (438) In the same way both in Vaikuntha (Heaven of Vishnu] and in Kailās [Heaven of Shiva] the *Mum* told

the same thing to I amā and Uma. They also felt ashamed and complained to Vi hnu and Shiva.

(439) Seeing what results Anusuya's acts of service were bringing forth what did Brahma Vi hnu and Shiva do (440) But take the guise of guests and the three arrived at the doorstep of Anu. The Muni was away performing his austerities. Anusuya had remained at home (441) How extraordinary was this woman Anusuya that Vishnu Shiva and Brahma should come to visit her to satisfy their hearts by the sight of her devotion to her husband and to give her a blessing in person (442) The three took the form of Brahmanas and entered the *dharm* saying as they entered We are guests who come to be dined (443) As soon as these words fell on her ears, Anusuya came out of the house and graciously paying them homage said to them very joyfull (444) Come into the house The lord of the house has gone to perform his austerities. You are indeed Supreme Gods May I have your favor (445) By the time I finish the preparation of the meal my lord will certainly have returned. Seat yourselves for a little while while you wait (446) The three had however really come to test her to see what was the strength of her devotion to her husband. That is why they had come and so they said to her (447) We are altogether overcome with hunger We are almost dying. So give us to eat at once and satisfy our need. (448) A guest is Vi hnu himself. A guest is Shiva. A guest is Brahmadeva. This is the well known teaching of the *P' das* and *shastras* (449) Your Lord knows by heart the whole of the *Vedas* and *Shastras*. You also are acquainted with them and we would not suffer the making of any delay

(450) If you give us food, your lord will be very pleased. Raise therefore no question, and quickly give us to eat "

(451) Listening to their words, and bringing to mind the feet of her husband, she prepared well seasoned food, and said to them, (452) "I have no question, but that you are Brahmā, Vishnu and Shiva Arise and eat The food is now ready " (453) Thus addressing them, she first brought water for their bath, and as they finished she provided the beautiful silk garments [*pitāmbar*] for them to put on (454) She then brought and gave them the fragrant paste, flowers and other things they needed Joyful in heart, she placed the jewelled plates before them (455) Remembering her lord's feet, she produced the well seasoned food Seeing it, the three said to her, (456) "We are not like other Brahmans We have a very strict rule Unless it is observed, we shall eat none of this food (457) You are chief among dutiful wives Your renown has reached throughout the three-worlds. Listen to what we say, and do accordingly " (458) She replied, "Your wish is my authority I will truly do all you ask me. Whatever satisfies you, will be a pleasure to Vishnu and Shiva." (459) Hearing her gentle reply, Vishnu, Shiva and Brahmadeva were pleased, and said to her "Serve us unclad (460) If you have the worshipful spirit towards guests, you must serve us with this well seasoned food, entirely unclad Only then will we eat at your house " (461) As she heard these words, her mind was thrown into utter confusion She said to herself, "Let me die ! This is too terrible ! (462) If I do not listen to their request, these Brahmans will turn away. And these are not Brahmans They are Brahmā, Vishnu and Shiva " Thus she thought to herself (463) Then standing for a moment perplexed, and thinking of her

lord in her heart, she cried out O Protector-of the-lowly,
 save me from this shame! O Beloved-of my Heart (464)
 All my life aside from you, every man was to me like a
 father. If this feeling of mine is indeed true you will
 protect me from this shame. (465) If my trust is truly
 in your feet you will at this time save me from this shame.
 O Lord-of my life O Merciful one. (466) You are my
 dearest and nearest. You are my family divinity. Aside
 from you I have no divinity. So rush to my help at this
 time. (467) The dust of the feet of dutiful wives that
 is the kunku that I use to mark my forehead. If this is
 so then save me now from this shame" (468) Thus think-
 ing of Mahārāja Atri she took in her hand his water jar
 and sprinkled the three guests. They turned into infants.
 (469) Seeing these infants with her lotus eyes she was
 overcome and sank in an ocean of happiness again and again
 she gazed at their infant faces and kissed them in her
 joy. (470) She said to herself "The e three infants are
 like three suns at their rising. As one sees their light sun
 and moon are like fire flies. (471) Before their light what
 is that of the poor moon! How great is my good fortune!
 I wonder why it has arisen! (472) During all my life I
 have not seen the treasure of a son of my own. Now how
 shall I make the wave offering over these babes. (473)
 Saying to herself "My desire is being fulfilled" she closely
 hugged the babes. This was a blessing difficult to obtain
 even by those who perform the *agnishthoma* and other
 sacrifices. (474) They by whose power took place the
 acts of creation and at whose remembrance the evils of the
 Kalikala flee away becoming babes played before the sight
 of Anusuya. (475) Blessed is the good fortune of Anu-
 suyā, that the three gods Brahma and the others should be-

come babes, and joyfully play before their mother (476) As she hugged the babes, a great joy filled the universe Waves of joy overflowed the mother (477) As she again and again looked at the babes, her feelings were overcome with joy How can one sufficiently sing her praises ! Praiseworthiness is deserved by her alone (478) But still thinking of her lord, she took up the three babes, and joyfully placed them in a cradle (479) The cradle was the eight-emotions (of her heart) Over them shone the beautiful moonlight of love The mattress was Peace The bottom of the cradle was soft (480) Putting these child avatars to sleep in such a cradle, she again and again sang to them her cradle songs

ANUSUYĀ'S CRADLE SONG.

1 Chorus

"My Babes, *jo, jo, jo*, good and beautiful, Brahmā, Viṣṇu and Shiva

You are a cloud of mercy Hearing of your compassion, you have given to me, a childless woman, the gift of three sons, through your kindness Chorus

2 That I see these babes is simply the fruit of my frequent bowing at the lotus feet of my kindly Atri

3 These jewels of infants seem perfect in the six *gunas*, eyes of my eyes, and my inner light

4 Your kindness is infinite, I cannot return your goodness, O Giver The dust of your feet brings blessing Victory, Victory, O, Digambar "

(461) Singing this cradle song she made them happy
 singing Victory Victory And as her emotions went for-
 wards then she began to sway back and forth in the
 excess of her joy (462) The eighth-moon was crowded upon
 her as she shook and perspired in her emotion How can
 one sufficiently sing her praise that Vishnu and Shiva
 should play before her? (463) Blessed be Brahma even
 who put aside his greatness became an audience for the sake
 of his black as that He might give them their least's desire
 (464) Let then women Vajras or Saktas or Brahmanas
 who are at the head of those if any one among them comes
 to the have-dra for help He manifests Himself for their
 aid (465) The devotee of his father is the title truly
 fastened to his feet It requires only to come to Him for
 help and the Merciful One gives a place of joy (466)
 Anusuya's *rasa* in the form of devotion to her husband be-
 coming known everywhere the Supreme Lord appears in
 human form Vishnu and Shiva manifested themselves
 (467) Blessed is this chalice of jewel of a dutiful wife He said
 is the earth she trod Where such a faithful wife lives
 he said blessed is that place (468) The very heavens could
 not contain the glory of the home where Vishnu and Shiva
 manifested themselves For her these *stars* came down to
 the earth caring nothing for the effort (469) As
 these babes filled her eyes this dutiful wife lost bodily con-
 sciousness With the light shining within and without her
 how could she have any consciousness of body? (470)
 Anusuya easily had such a sight of God as they do not
 have who depend on austere austerities or the eight forms
 of *yoga*

(491) When Brahmā and the other Gods saw her intense feelings and manifested themselves as infants, then what did Indra and other Gods do? (492) "How are the acts of creation and the like to go on properly?" They said, "How are we to plan for it? We do not know how to plan" (493) The god Indra said to them all, "Not realizing the glory of devotion to a husband, I conceived a desire for Ahilyā, and as a consequence my whole body became covered with eyes (494) And how many there are, who, not recognizing the value of such devoted wives, have fallen (495) How many indeed! Simantini, worshipped a married couple, giving them garments and ornaments as though they were Shiva and his wife The Brahman lad who, in jest, had come, pretending to be a wife, became a woman (496) For this reason even the Vedas and other Shastras cannot sufficiently praise fidelity to a husband For, bound by promises to Savitri, Ramā and Umā, the three gods (their husbands) became infants (497) Recognizing the lotus heart of a devoted wife, lovable, and in full bloom, the three have become babes and are sucking the honey of love (498) The bumble bee bores into the hardest wood, but it will not in the least injure the lotus flower, so these three, Brahmā, Vishnu and Shiva are caught in the love lotus of a devoted wife (499) Now to free these three depends on that same devoted wife Aside from her (Anusuyā) there is certainly no other way (500) If she should have compassion upon them, then only the three can come back to their former abode and in their former forms" (501) Thus Indra expressed his sorrow to the *guru* of the gods

Turning now to Sāvitrī, Umā and Ramā, they were deeply concerned for their husbands (502) Just then

the divine-rishi [Nārada] appeared and said to the three wives. Your husbands have become babes in Anasuya's house. (503) The three have become beautiful babes and are playing in the cradle of her bosom. Now you must exercise the power of your might and bring them back in their former shapes. (504) When I described to you the excellence of the faithful wife you took offence. Do you now see what power a devoted wife possesses? (505) You are the wives of Gods. It is by your power that this world moves so regularly. Why are you worrying? (506) She is merely the good wife of a Brahmin. What power indeed has she! You are the Primal Powers. What is she before you!

(507) The three godwives listened to the Muni's sarcastic remarks and still feeling anxious they asked him what they should do? (508) "We did not believe you at first," they said "and put the devoted wife to a severe test but we have now experienced naturally the result of it." (509) Now tell us how we are to get back our husbands. O Sir noble Muni. Thus reverently speaking to the Muni they paid him loving homage. (510) The divine rishi laughingly said. You must go as suppliants to Anasuya. Only thus will you be able to get back your husbands. (511) She will have compassion on you and will make you a gift of your husbands. Aside from this there is no other way of getting back your husbands. (512) The three seeing that the work of creation and so forth was very laborious they have become babes to avoid that hard labor. (513) And in the act of drinking her milk of love, she in her turn

is experiencing supreme joy They will, therefore, not return again to their former state (514) They are playing in the fullness of joy in order to pay respect to the devotion of a faithful wife Therefore you must needs go reverently to her as suppliants "

(515) They trusted to the *Muni's* words, and the three joyfully started on their way They arrived at the home of Anusuyā to get back the lords-of-their-lives. (516) The wife of the *Rishi*, recognizing that the godwives had come to her *āshrama*, embraced them, and led them into the inner rooms (517) Passing through three doors, she led them into the fourth room, where the Primal God [Nārāyana] in His beautiful three faced form was playing. (518) When they saw the three babes in the cradle of Anusuyā's love, all three were astonished, and exclaimed "How wonderful this is!" (519) They saw Anusuyā, in the fourth state of mind, holding with full attention the cord of the cradle, and in her intense joy singing her cradle song, "*Jo, Jo, Jo,*" (520) And as she sang the cradle song, her feelings took their very form, and in the midst of her song "*Jo, Jo, Jo,*" Atri muni returned (521) He, Mahārāj, was a mass of knowledge, and there was no end to his austerities Amongst ascetics he was recognized as Vyomakeshi [Shiva] Himself (522) He was one whose brilliance the heavens could not contain The earth where he lived was made blessed And it was his wife, Anusuyā, who stood first in Fidelity-to-husband (523) Even she, who excelled all in Fidelity-to-husband, saw that her lord had come back to the *āshram*, she arose lovingly,

and in joy bowed at his lotus feet. (524) The great *Muni* said to his wife What is this sound of *Jo Jo Jo* How have you obtained these babes? Tell me in detail" (525) Anusuya placed her head on his feet, sprinkled by her tears of love and with palm to palm in a humble voice she first related to him how the children were in the house and so on. (526) And further with joy she exclaimed, May my head be ever at your feet. If your assuring hand is on my head who can sufficiently describe my good fortune? (527) This is merely the fruit of my heart's worship of the lotus feet of my lord. Brahmā and the others were pleased with me and becoming babes are playing in the cradle of my bosom. (528) Shall I now make a wave offering of myself before these babes? The house is unable to contain their glory They must really be Vishnu and Shiva. (529) Knowing me to be among the very lowly and knowing that I felt intensely the want of a child through your favor they gave me these jewels of babes.

(530) As the *Muni* listened to his wife's loving words the very heavens were unable to contain his joy Then seeing the three visitors he said to them Mothers why have you come here (531) The three very humbly replied to the *Muni* We did not know the power of this faithful wife and we have put her to the severest test (532) The consequence is that our husbands, Gods of gods, seeing the virtue of Fidelity to-husband have of their own accord become babes. (533) Now have mercy on us and give us back our husbands Thus they requested the *Muni* and praised Anusuyā. (534) Victory to you Anusuyā mine-of knowledge. You are chief among those who are faithful to their husbands. Blessed Blessed are you in the

three-words We have no where else seen such a faithful wife (535) Ignorant of your greatness, great pride swelled within us But now having seen your lotus feet, all our feelings of pride have vanished (536) Be merciful to us, mother, and give us our husbands" And with this plea, they held the feet of Anusuyā (537) Blessed is Vishnu, Shiva, and Brahmā, Blessed is Sāvīrti, Umā and Ramā, who putting aside the glory of their own authority, increase the glory of their *bhaktas*

(538) The *Rishi* was pleased with what the godwives said, and turning to Anusuyā asked her to bring his water jar (539) She brought the water, and in love revered his feet He then sprinkled the babes, and they assumed their former shape (540) Four-faced, and on a lotus seat, Four-armed, the husband of Kamalā, and the Five-faced one, the husband of Umā, now revealed themselves (541) Seeing directly before him Brahmā, Vishnu and Shiva, the *Rishi* could not restrain his sobs Tears of love flowed from his eyes, and the eight-feelings filled his whole being (542) As these eight-feelings crowded in upon him, they altogether removed his consciousness of body He even lost the consciousness that he ought to be praising them (543) What an overflow of joy the *Muni* felt! What a shower of divine happiness! What a find of a well of overflowing gladness! (544) Where Brahmā Vishnu and Shiva manifested themselves there the very heavens were unable to contain their glory It seemed as if millions of suns had risen at one and the same moment (545) Seeing the *Muni's* absorbed attitude, Brahmā and the others rejoiced, and arousing him to consciousness said "Blessed, Blessed" (546) As soon as the *Muni* came to

consciousness he tightly grasped the feet of Viṣṇu and Shiva. And as he again and again bowed he exclaimed, "Have mercy on me (547) He placed his head at their feet. Making a hollow of his palms, he joyfully and lovingly sang the praises of Viṣṇu and Shiva (548) "Victory Victory to Thee Brahmā Creator-of-the-universe, Ornament-of-the-Viṣṇu line Protector-of-the-universe, Giver-to-universe-Thy Heavenly place Lord-of Dākṣhāyaṇ, I bow to Thee. (549) Brahma Viṣṇu and Shiva! Only in name does there appear any difference to men, for you are really one just as in the water of many jars there are many reflections of the one sun (550) The gold is all alike, but the ornaments vary in form. Earth and the jar made of it are both different and yet not different. So you *Sadchidananda* [Brahma is existent Intelligence-Joy] absolutely perfect how can there be in you three any difference? (551) As one thinks of you in the heart all three fold distinctions vanish. One thread but making many pieces of cloth. Such a sight he obtains. (552) He who opening his eyes sees all as one how can he see varying creations, for to him the idea of difference and non-difference disappears entirely like a plunderer he readily gains the plunder of Nao Duality (553) Therefore your contemplation, and your glory are unapproachable, and inapprehensible to even the *Vedas* and *Shastras* Vyāsa and the others found their limit when they attempted to describe you. (554) I do not know what good deeds I performed in my many previous births nor whether I made over to Brahmā whatever I did. But it is because of that, that my eyes are now filled with the sight of your lotus feet. (555) There are those who, that they may see you, repeat *mantras* make use of the five-fire rite, or wander

from forest to forest, but they find it difficult to have the sight of you (556) That they may see you some make gifts, others perform the holy fire-sacrifice, others dig wells, and ponds, build walls round temples or erect rest-houses in forest, but fail to see you (557) Just as the rivers Gangā, Yamunā and Sarasvatī make the universe holy, so you have purified me, a lazy man, by the sight of You (558) O Giver, I have no way of returning this kindness of yours that just by this chance bowing to you I shall escape the succession of births and deaths (559) With this bowing to you, all my confusion of mind has vanished And what joy I have gained! I cannot measure it! (560) You are beyond knowing and not-knowing You are the images of joy You have saved me by the power of mercy, regarding me as your child (561) I see to-day the good deeds done in the many former births, come to fruit, for to-day I have seen your true form, and my eyes are filled with joy" (562) Thus he spoke to them, and again and again praised the Three And they with joy in their hearts said to the *Mum* (563) "Blessed, Blessed, are you, father, Atri Blessed is the devotion of your wife It is because we saw her excellent acts of devotion that we all came here (564) We did not realize the power of her devotion It seemed very strange to us She turned us into babes, and joyfully played with us (565) Blessed is she, chief among those devoted to their husbands, to whom Sāvitrī, Lakshmi and Bhavānī have come to prostrate themselves before her. What she has done has no limit (566) We are well pleased with you Ask of us any boon that your heart desires We shall give you the boon and quickly return to our own abode" (567) Hearing the assuring words of the Gods, Atri *mum* placed his

head at their feet and joyfully said to Vishnu and Shiva (568) Give the promise of the gift to her who caused your coming I am satisfied by merely the sight of you. I have no wish whatever (569) The full satisfaction of my desires is to be at Your feet If my head is there I have nothing else to ask for (570) Asking implies that you are far from me therefore I do not wish to ask for anything I have had enough of asking as I behold Your pe feet feet. (571) Your feet are very holy To make a request is like defiling oneself by the touch of a *Malg* May I never be an unprotected child. This only is my wish (572) As the Gods heard this request of Atri they were pleased and said to Anusuyā, "Ask a blessing O you of Devotion to-husband. (573) Then what did Anusuyā do but arrange three seats, and seated on them Vishnu Shiva and Brahma with their wives (574) Sāvitrī and Brahma of the lotus seat, Kamalā with the father of the lotus born, and Gaurī with her husband. To these she paid joyful reverence (575) But first joyfully worshipping and praising the lotus feet of Atri she then, the wife of Atri made the following request of Vishnu Shiva and Brahma (576) Victory Victory to Thee Brahṁā Vishnu and Shiva Ocean-of-compassion, Bestower of mercy There is no limit to Your kindness. And I can never return your favors. (577) I am the lowliest of the low I have never had a child. It is by your mercy that I have seen a son's face. (578) These three sons possessing the six-qualities have been the most precious light for my eyes. They have been the precious jewels of the ornament on my bosom. (579) I want to see these all the time and play with these joy statues. For this I am an earnest suppliant at your lotus feet. (580) Grant me my heart's desire and give me the gift of three

sons You are very merciful This is the wish I ask to be fulfilled (581) Give me those very three babes whom my eyes saw, those whom I put to sleep in the cradle of my bosom, and whose glory has attached itself to my heart (582) I shall then see with my own eyes the childish plays of these babes This alone is my wish, O my *Svāmi*, fulfil my wish" (583) As the three, Viṣṇu, Shiva and Brahmā, listened to the request of Anusuyā they could not contain themselves for joy And they said to one another, "We can easily bring about a manifestation for her sake" (584) And so laying their plans, Brahmā, Viṣṇu and Shiva were glad and said to Anusuyā, "Receive this boon, mother-in-chief, devoted-to-your-husband (585) For your sake, we, who are a trinity, will become Unity, and become your child, O beautiful faced one" (586) So saying, in accordance with their boon, right before her eyes, Brahmā, Viṣṇu and Shiva appeared in an *avatār* (587) O ye saints, reverently and kindly listen to the date and the day of the week on which Dattātreya became an *avatār* (588) It was on the second day of the dark half of the month of Kārtika, on a Monday, under the constellation of Kṛttikā, that Shri Dīgambar descended as *avatār* in the home of Anusuyā (589) Beautiful was he with his feet placed together He obscured the light of a million suns Around his beautiful waist was the yellow silk garment Around his neck a garland of flowers displayed its beauty (590) He was of a complexion purely dark, tender-limbed, a face with a soft smile, extraordinarily beautiful A crown on his head, and alligator shaped earrings glistened in his lordly ears (591) His six arms bristled with weapons, of various kinds in each hand Such was the fair form in which the giver of blessing to Atri manifested himself.

(592) In his two lower hands were a rosary and water jar In his middle hands a musical instrument and trident In his glorious upper lotus hands the divine conch shell and disk displayed their beauty (593) Seeing this babe Digambar Anusuyā could not restrain her sobs. Tears of joy flowed from her eyes and she sank in the sea of happiness. (594) She attempted to speak and her speech was filled with divine joy and as this beautiful joy crowded in upon her Anusuyā's feelings overcame her (595) When her feelings were absorbed in divine joy bodily consciousness wholly disappeared And with the total vanishing of bodily consciousness this mother became absorbed in the divine joy (596) Blessed is that woman Anusuya. She lost all bodily consciousness. The eight manifestation of emotions, such as inability to move and the like overcame her completely (597) The loving Anusuya sat lost in contemplation under the tree of Absorption in Brahma. Imagine what the condition of the *rishi* Atri was at that time! (598) As his eyes saw the Image-of joy divine joy gushed forth from all his organs and as the *rishi* felt its inspiration his feelings became absorbed in Avadhuta (599) And as his feelings became absorbed in Avadhuta all within seemed Avadhuta. Nor was there any place vacant of Avadhuta. (600) Then the two, the *rishi* and his wife submerged in the sea of joy were brought to consciousness by the gods. (601) Just then Indra and some other gods by chance appeared there. In their joy and gladness they showered flowers down on the two (602) Softly the drums beat and Nārada and Tumbura sang in their Divine joy All the great *rishis* now assembled there Vashishtha and the other great *Munis* (603) The fourfold Deliverances namely Unity with the-Divine, and the others

were already serving there at the Āshrama of Atri *Riddhi* and *Siddhi* [the attainments from yoga] were wandering about before his door in hurry back and forth (604) Forgiveness, Restraint and the multitude of other helpers stood there with joy, rebuking Lust, Anger and the like, saying to them, "You have no business here!" (605) No one turns away *Vairāgya*, Forgiveness and Right-thinking Humility and all the other like virtues live in intense joy (606) Gaṅgā, Yamunā and other rivers, wishing to possess their own purification rushed to the āshrama of Atri (607) So now there were loud shouts of joy by the gods at the āshrama of Atri With joy they sang the praise of the infinite nobleness of Atri and Anusuyā

(608) Anusuyā then took the babe, Dīgambar, on her lap, and again and again kissing it, lovingly held it to her bosom (609) The promised blessing of the gods was "Datta traya" [Three are given you] and hence his name Dattātreyā It was because of Anusuyā's devotion that Svāmī Dīgambar manifested Himself (610) If one utters the word Shri Dīgambar even casually, he is not affected by the wind of saṁsāra He ever lives in the home-of-peace, for my Lord is the giver of peace

(611) Brahmadeva and the other Gods with their wives, joyously singing the praises of Anusuyā's goodness, went back to their own abodes (612) And my Svāmī Dīgambar continued to live in Anusuyā's heart as His home Such is this gladsome story, making every one happy

(613) You may say "This story is from the Purāṇs, then why did you relate it?" I reply, "It is Shri Avadhuta

Himself who has made me repeat it." (614) This is the life of Dāsoṇant who is Shri Avadhuta in visible form. So he has often told me in a dream and causes me to repeat this story of Himself (615) Digambar lives on the point of my tongue and causes me to relate his own story. Were it not for this would my tongue have moved? (616) He who hears and causes to be heard this story of Anusujā will have potency and wealth. This is the promise. (617) That mountain is a forest of joy. Its trees are Union with the-divine. Through the power of yoga the Yogis find rest in their shade. (618) Here are many kinds of vines of true *bhakti*. There is the fragrance from the flowers of Faith. And as the breezes of Enlightenment blow unchangeable joy delights the heart. (619) The gardener of the place is light Thought (I it eṭa). He digs channels for the many feelings, and lets the pure water run into them. The young shoots of Thought begin to appear. (620) Here and there are beautiful fountains of Vairagya. Perceivable water, rises upwards through the bodily organs. All around the fountains green lawns of good desires display beauty. (621) In the shining pond of Non-anger the water of freedom from desire fills it to the full. In it grow beautiful lotus flowers of reverence fit for offerings to Shri Deshika (the God Digambara.) (622) On its trees of joy the birds of Desire for Salvation are continually singing songs of Non-duality in their happiness. (623) The divine fruits of this forest only the *bhaktas* of Guru can partake who have separated themselves from sensual things and thus become free from old age and death. (624) Some make there their seat of the Four means. And sitting on it perform their austerities, for the sake of the giver of

a boon to Atri (625) Some perform the eight-sided-yoga Some give up the severe austerities and perform rajagoga for the sake of the great Yogi (626) There are some, who pass through the three rooms, and entering the fourth, there they see Shri Dīgambar And their sight enters into Dīgambar (627) Some gladly pass their time in centering their vision on Dīgambar, or overcoming the vision, themselves become entirely the vision itself (628) Some *bhaktas* make ashes of their Doing and non-Doing and lovingly rubbing them over their bodies shine as if they were bodiless (629) Some fast from all sensual things Some cease their fasting in oneness with the divine form Some show their kindly heart towards all creatures This is the fruit they eat (630) Thus many *bhaktas* dwell in that mountain, and one must think of the trees and rocks there, as joy in personified form. (631) On Mount Drona lifegiving nectar is difficult for all to obtain, but God Dandapani by the nectar which consists in contemplation gives the herbs on Sayhādri the power to ward off old age and death (632) He who obtains this nectar of contemplation of Shiva, Kalikāla grovels at his feet He becomes Brahma itself and so acts How can he then have the succession of births and deaths? (633) Indeed, how can there be on that mountain the succession of births and deaths! Living there one's body becomes immortal (634) For this reason some great *rishis*, and some great *yogis* remain happily always on that mountain (635) That mountain indeed is a place of gladness of heart That mountain is Kailas itself Any one living there can without effort have the immediate vision of Dīgambar (636) At the foot of the mountain, there is a holy place called

D vadeva, and a holy watering place called Sarvatirtha. Because all holy waters flow there continually they get the name of Sarva tirtha.

DASOPANT CLIMBS THE MOUNTAIN TO DIGAMBAR'S SHRINE

(637) Turning now to Dasopant Maharaj to whom Shri Digambar was helper in time of trouble he having bathed in Sarvatirtha worshipped his family deity (638) But He who was of no family line how could he be a family deity to any one? Still He was Dasopant's family deity Dasopant knew none but Him. (639) Dasopant saw Him in all creatures. He contemplated Him in all his three mental states [waking sleeping and sound sleep] Not a moment was He out of his thoughts. Naturally He was Dasopant's family deity (640) So Dasopant worshipping his family deity putting aside all other affections, and keeping the great Yogi in his mind he easily continued to climb the mountain. (641) As he climbed the mountain all his thought centered in Avadhuta and entirely losing consciousness of body he had no thought of who he was or where he was going

DASOPANT'S APPEARANCE EXCITES CURIOSITY

(642) As people of that place saw him, they said to one another Who can this perfect looking youth be? His face shines like the moon. (643) Judging of his age he seems about twelve years old. Though but twelve years of age the light from his face is extraordinary Can it be

that Avadhuta has manifested Himself in human form to save us people (641) Some said "This child is Digambar " Others said, "He is Supreme God " Still others remarked, "Whose boy can he be ! He must have lost his way " (645) Some, as they watched him, forgot to continue their contemplation Others, putting aside their silence, entered into conversation with him, "From where are you ? Who are you ? (646) Have you lost your way ? Explain it all to us As we look at you we feel all through us waves of joy (647) Are you the son of a king ? or are you a holy Brahman ? As we see you, you seem very strange to us. (648) You seem exceedingly charming to us How does it happen that you have come into this forest ? This is a place where the naked *yogis* make their abode (649) Your body is exceedingly tender How can you endure the heat and the wind ? How will you get food and other necessities in such a place as this ? (650) When a son like you left their home, how was it possible for your mother and father to remain in their home ? For what purpose have you come here ?"

DASOPANT REPLIES TO THOSE QUESTIONING HIM

(651) To the questionings of the people there this chief among true *bhaktas* replied, "For a right purpose Digambar has brought me here (652) If you ask me, what is the purpose, I will certainly tell you its meaning Listen to it, good people (653) In accomplishing a special purpose, no other purpose should exist Having this purpose, I have naturally come to this place (654) I felt that my purpose would certainly be fulfilled in this place I was

told that this would certainly be so so I came here (655) I have come to seek Him whose movements even the *Vedas* do not know to describe whom the *Sastras* fail Him, whom the *Puranas* weary in their unceasing effort to portray I have come to see that Eternal One (656) I have come here for Him who is incomprehensible to the human mind and undescrivable in human language. I seek Him whose limits even the Serpent and the Lark do not know Him who is the ruler of *Viśva* the Supreme Ruler of all. (657) I have come for Him for whom some perform cruel austerities for whom some carry out the eight sided *Yoga* and others still who display the royal *raja yoga* (658) I have come here to attain Him to whom *Brahmā* and the others pay divine homage and who is the perfect object for contemplation by *Saṅkha* and the others. (659) It is true that the door leading to the attaining of Him is this human body of mine. I have attained this human body and therefore I have come here (660) Even *Brahmā* and the others wish for a human body in order that having arrived in this world of action they might enjoy the *Atma* joy And I have so easily gained such a body (661) If I let this human body be wasted how shall I attain *Śrī Digambar*? Know that I have come here to attain *Digambar*”

DASOPANT IS FURTHER QUESTIONED

(662) As *Dāśopant*'s thoughtful words fell on the ears of the people there they said to themselves We do not understand who he is (663) He seems a very small child but his words are weighty beyond limit. As we listen to him we cannot keep from nodding our heads in

joyful assent (664) He is not a common person He seems exceedingly wise We see in his words experimental knowledge (665) He may be a *yogabhrashta* Later on he will become very great Listening to him, he becomes the means of our enlightenment "

(666) Thus talking to themselves they then said very joyfully to Dāsopant, "Who is your *guru*? Tell us truly his name (667) From what *guru* did you gain this knowledge? Tell us in detail, noble and dear child " (668) Dāsopant replied sweetly, "My *Guru* is Shri Digambar He dwells in my heart Aside from Him I know no one (669) He is my mother and father He is my sister and brother Aside from him I truly have no one else, kind people "

(670) Listeners, do not cherish a doubt in your mind, thinking that as Dāsopant had not received full instruction, how could he have this knowledge of the value of the human body, not having had a *guru* (671) If a *guru* has not given one the full *mantra*, how can one perform the rites completely? And without a *purashcharan* (repetition of the mantra for a certain number of times) how can he attain Digambar? (672) In order to attain Digambar one must go as a suppliant to the feet of one's *sadguru* Without the mercy of the *Guru* Lord how can Digambar be attained? (673) Men do need, to begin with, the instruction of a *guru* By that means they attain the *guru's* position " (674) But in his case he was an *avatar* for the sake of saving the world He assumed a human form, and could act according to his own will 163810

DASOPANT BEGINS HIS AUSTERITIES

(675) Taking leave of the people Dāsopant seated himself for his austere rites eschewing food and other appeals to his senses (676) Eschewing every object of sense and concentrating his mind on Dattātreyā, thereby his soul became one with Him, he sat joyfully performing his austere rites. (677) To begin with he was an ocean of beauty And now his moon face shone through the effect of his austere rites so that as the crowd of *munis* looked at him a divine joy filled their hearts. (678) Sitting perfectly still concentrating his mind, with individual attention he meditated upon the only One (679) Without there being one there cannot be many From the point of view of several there is but one Just as in many water jars only one sun appears in many forms and yet the sun is untouched and undivided. (680) Brahma is one, alone, without a second so the *Vedas* proclaim. And therefore, Dāsopant with love in his heart performed his austere rites to gain that One. (681) That One Digambar is beyond name and form eternal Existent Intelligence-Joy the Creator-of innate joy the Lord-of true-*bhaktas* (682) In this absorption of mind in Digambar he spent twelve years. And then Avadhuta appeared to him in a dream and said to him,

DASOPANT OBEYS AVADHUTA'S COMMAND.

(683) Go from here to Rākṣhasabhuvana on the bank of the Ganga [Godavari] On the sand bed of the river you will find without fail my paduka [footmarks] (684) While performing your austere rites there you will easily gain a direct manifestation of Myself I Avadhuta will meet you there without effort on your part. (685)

Having had this dream Dāsopant went to Rākshasabhuvana, where were the pādukā of Shri Dīgambar

(686) When Dāsopant saw the beautiful Gangā river, he could not contain his joy He at once with gladness uttered his praise, and made a prostrate *namaskār* (687) “Victory, Victory to Thee, O Gangā, destroyer of the three forms of affliction Victory, Victory O Gangā, who flowest from Shiva’s hair Victory, Victory O Gangā, Supremely blessed, Giver-of-supreme-blessing, Being-of-goodness, (688) Victory, Victory O Gangā, who hast sprung from the feet of the father of Ananga Victory, Victory O Gangā, Giver-of-Happiness Victory, Victory, O Gangā, Remover-of-the-sorrows-of-poverty, Protector of-sincere-*bhaktas*, I bow to Thee (689) Victory, Victory to Thee, O Godā [Godāvari river], who obeyed the word of Gautama Victory, Victory O Godā, Remover-of-such-sins as of-killing-cows Victory, O Godā, Giver-of-Krishna’s-heaven, Remover-of-the-sorrows-of-this-worldly-existence, Beneficent One (690) O Gangā, He who is inwardly and outwardly purified by a bath in Thee, at his feet Love humbly falls and he enjoys every form of enjoyment (691) As he enjoys the highest form of enjoyment, he no longer suffers from the disease of this worldly-existence Through Thy favour he obtains without fail the everlasting abode of Shri Krishna (692) Both of Thy banks are filled with the joy of non-duality Thy pure waters flow on continually Waves of love arise on Thy surface As one sees them love rises in his heart. (693) “O Ganga, O Godā,” just to repeat your names, even though the speaker be a hundred *yojanas* away, brings deliverance from every sin, and Thou givest him the heaven of Vishnu (694) You have come falling down from a

source that never falls (Achyuta) Thoo unitest with Achyuta whoever bathes in Thee. Such is Thy extraordinary power O Primal mother O Shri Gangā. (695) Naturally then the Lord-of the universe abides on Thy sand bed. And now I am to see with my own eyes my Lord Shri Digambar

DASOPANT WORSHIPS THE PADUKA OF DIGAMBAR.

(696) Thus praising with joyful heart he saw before him the beautiful *pāduka* of Dattatreya shining with the brilliancy of millions of suns. (697) As Dasopant saw the beautiful *pāduka* he could not contain his joy. The universe became crowded with divine joy and the water of-differentiation easily disappeared. (698) As he opened his eyes with non-dual thought, he became one with Digambar so much so that the thought of praise remained aside. (699) And when after continuing thus for four hours he opened his eyes, and looked around he found that tears of love were flowing from his eyes and the *pāduka* were being wet with those tears.

(700) Worshipping the footmarks (*pāduka*) with hands joined palm to palm he uttered his praise of the King-of the-yogis. (701) "Victory Victory to Thee O Digambar Lover-of the-lowly Victory Victory O Digambar Protector-of-the-needy Victory Victory O Digambar Mighty wave-of mercy Ocean-of pity Treasure-house-of Compassion. (702) I am a very great sinner the most fallen of all fallen beings. But Thou art an ocean of compassion. Show me Thy lotus feet.

DĀSOPANT'S AUSTERITIES ON THE SAND-BED OF THE GODAVARI RIVER

(703) Having thus uttered his praise, he arranged a fixed seat, and began his austerities for the sake of gaining a direct manifestation of Avadhuta (704) He so concentrated his mind on Avadhuta that he entirely eschewed all food and other objects of sense To gain with certainty the manifestation of Avadhuta he began severe austerities (705) The contemplation and worship of Avadhuta was Dāsopant's food and drink There was not a moment in the three mental states that he was not absorbed in Avadhuta (706) In all the three mental states [waking, sleeping, and sound sleep] he was contemplating the image of Avadhuta And in this manner of austerities twelve years passed

DIGAMBARA REVEALS HIMSELF

(707) As the river of Dāsopant's austerities flowed into the ocean of Digambar, Digambar, with a pleased heart, manifested Himself to Dāsopant (708) He appeared with his charming lotus feet placed together, and his yellow silk garment glistened as it hung from his waist Alligator shaped earrings sparkled in his ears Around his neck was a garland of flowers (709) His face had a happy smile, His eyes were like lotuses, His complexion was dark but pure, His limbs were delicate He was composed of supreme joy, charming to the mind, a mother statue of *Sadchidananda* (710) He had six arms, this youthful looking Digambar The very heavens were unable to contain his glory What! Had millions of suns arisen at

the same moment? (711) Dāsopant, seeing this dark complexioned form became absorbed in Avadhuta. How can I describe his joy? Joy filled to overflowing the ten directions of space. (712) As this joy filled his sight to overflowing the whole universe became filled with divine joy. And as this supreme joy filled his heart, it robbed him of non-dualistic thoughts. (713) As if light should enter light, or a wave enter water so Dāsopant for a moment became of one nature with Digambar. (714) Shri Digambar then spreading out his six arms tightly embraced Dāsopant Maharāj to His heart. (715) In return Dāsopant Maharāj placed his head at Digambar's lotus feet made a prostrate *namaskār* while tears of love flowed from his eyes. (716) He wanted his mouth to praise Him but his power of speech lost itself in silence. For He in attempting to describe Whom the Vedas became dumb He stood before him in visible form. (717) He who is incomprehensible to the mind, and undescrivable in language, He whose limits neither Vyāsa nor others could know He stood before Dasopant in full view with a smile on his face. (718) As Dasopant saw this form before him he saw Him in every thing in men in nature. He lost all consciousness of who he himself was and what he was seeing with his eyes. (719) Seeing this absorbed condition of Dāsopant Avadhuta felt supreme joy at heart, and Himself brought him to consciousness. (720) As Dāsopant came to consciousness he noticed Avadhuta's feet, and in joy worshipped his family *śrīmā*. (721) Bathing in the water of love and marking him with sandalwood paste of sincere-devotion, he offered rice of affection in full joy. (722) A good heart formed his garland of flowers. Purity formed the chief fragrance and these he offered with joy at his lotus feet.

(723) He burned the incense of action-without-purpose, he fed the lamps with the oil of self-illumination, and with gladness offered as sacrifice the four-objects-of-human-attainment (724) Making his five-vital-airs the platter for the wave offering, with wicks of the five-elements, well soaked in the oil of the Unmanifested, he made brilliant the light of Self-illumination (725) The fifty two *matrikās* were the leaf of the Vīda, and lack-of-sensual-desires was the *supāri* nut Uncontrol-by-the-mana was the *dakṣinā* which he offered with joy (726) Offering Him handfuls of flowers, placing his head at His lotus feet, looking at the image again and again, he praised Him with intense joy.

DĀSOPANT SINGS THE PRAISE OF DIGAMBARA.

(727) "Victory, Victory, Giver-of-the-promise-to-Atri, Uperishable-One, Dattātreyā, whose-form-is-three-faced, Extinguisher-of-the-fire-of-Destruction, Self-illuminated-One, Loved-by-the-yogis, (728) Supporter-of-the-Universe, King-of-those-who-have-attained-Salvation, Ocean-of-Knowledge, Origin-of-the-Universe, Untouched-by-Māyā, my King Avadhuta, I bow to Thee, together with Māyā (729) Victory, Victory, Primal-*guru*, Shiva-manifested-in-form, God-of-Gods, Thy glory is incomprehensible Thy movements are even unknown to the *Vedas*, and other *śāstras* O Ocean-of-compassion, O Digambar, (730) Dark-of-complexion, Lotus-eyed, Destroyer-of-the-sin-stains-of-the-Kaliyuga, Mass-of-mercy, Ocean-of-compassion, Saviour-of-*bhaktas*, Benefactor-of-*bhaktas*, (731) O Avadhuta, Thy feet are the blessings of blessings, the resting-place of rest, the full favor of favors (732) I, on the other hand, am a sinner among sinners, the most

fallen among all those fallen into sin to Thee alone rightly belongs the name of the Purifier-of the-sinner O Lord-of all. (733) I know of no *jaṭa* or *tapa* and I am also a very great sinner Yet I am permitted to see my Lord's feet How wonderful! (734) That Thou shouldst give me a sight of Thy feet is like giving royal honors to a humble citizen or Indra's throne to a sinner My Lord's greatness is incomprehensible. (735) I do not know how to rightly worship Thee I have not yet lost the desire of worldly things, and I do not understand the method of contemplation. (736) Of such a character is my right (to a blessing) but Thou art an Ocean of mercy and the Helper-of Thy *bhaktas* O Digambar With these words of praise Dāso pant fell at His feet.

AVADHUTA COMFORTS DĀSOPANT

(737) Avadhuta raised him up with His hand, and held him to His heart Carressingly He passed His hand over Dāso pant's face and in happy words said (738)

My child, dear to my life your body is very tender O great among *bhaktas* in order to obtain a manifestation of me you have suffered much (739) I am happily pleased with you Ask whatever your heart desires. I will fulfil the longings of your heart without delaying longer

(740) As Dāso pant heard these assuring words he again placed his head at Avadhuta's feet and joyously said (741) Victory Victory to Thee Dattātreya Tender lover of Thy *bhaktas* Home-of joy, I have only this to ask at Thy feet that Thou give me refuge at Thy feet. (742)

The happiness to be found at Thy feet cannot be seen equalled in all the universe Considering me as Thy servant, make me Thy *pādukā* (743) I am a poor sinner, dull of understanding, and needy, I have no one but Thy feet By manifesting Thyself in a human form, Thou didst preserve my Brahmanhood (744) How can I even remember all Thy benefactions I cannot return them, O Giver I want no wind of wordly things (to touch me), O Shri Dīgambar, merciful One (745) Passions, Anger, and the other enemies of the soul again and again torment me Do Thou keep them from me! O keep them from me! Thou, Enemy of the evils of this wordly-existence, Destroyer-of-fear, Ocean-of-Compassion "

DASOPANT IS ABSORBED IN CONTEMPLATION

(746) As Shri Avadhuta in his human form listened to Dasopant's words, His heart was filled with joy And what he did was this (747) Seating Dāsopant before Him, and placing His hand of assurance on his head, He gave him the perfect instruction, according to teachings handed down from *guru* to *guru* (748) The perfect explanation of the Great-sentence [Aham Brahma], I am Brahma, which is the real significance of one's life, was what Dīgambar in his kindness gave to Dāsopant (749) And as Dāsopant felt that hand of assurance, his very being became one with Avadhuta, and with this oneness with Avadhuta, every thing within and without appeared as Avadhuta (750) And as his mind was absorbed in Avadhuta, how could he have any consciousness of body? From every organ of sense divine-joy burst forth It burst forth from

every where. (751) One hears speech by the ear. Now the ear is the chief abiding place of Speech. If then the ear becomes speech, how can the law of hearing work? (752) By the organ of feeling one touches. But if the Lord of the universe becomes one with the organ of touch, it naturally vanishes, and then how can there be any further touching? (753) By the eye one sees many forms. But although one's sight opens to the many, sight is but one. *Sadchidānanda* is but one and without spot. So that seeing the universe as variety in form disappears. (754) If the tongue is tasting divine-juices, how can there be the desire for other juices? Surely there would be no longer any longing for other juices, because it is revelling in the divine-juice. (755) The law of the organ of smell is the smelling of good and bad odors. But the function of smelling unites itself with Him through whose power it is done, the organ of smelling no longer exists. (756) In the same way, if the functions of the organ of knowledge are lost to divine joy, then who cares for the organs of action! Naturally they lose their functioning power. (757) If in the three mental states [waking, sleeping, sound sleep] all is *Avadhuta*, then who cares for the Fourth state? And the idea of the fifth state [*unmani*] naturally disappears in the natural joy. (758) While *Dasopant* was thus enjoying the happiness of contemplation, his emotions which might have manifested themselves openly, were sunk in the sea of joy.

(759) Seeing this absorbed mental condition of *Dāso-pant's*, the Manifestation *Avadhuta* awakened him joyously to consciousness. (760) The Lord-of-the-universe joyously awoke him to consciousness, because it was His pur-

pose to save the world through his means (761) *Sadchī-dānada* Avadhuta was Himself Dasopant in form, but they manifested extraordinary acts, becoming both, *Guru* and and *Bhakta*

DASOPANT'S PRAISE AND CONFESSION

(762) Dāsopant Mahārāj then bowed at the lotus feet of his guru who was the son of Anasuyā and joyfully said, (763) "Victory, Victory Shri Dīgambar, my *sadguru*, Pervader-of-the-universe, Thou-who-fillest-the-universe, I can never return Thy kindness, O Giver (764) The happiness which I have gained in having Thee as the one merciful to me, is a happiness which I think is impossible for Brahmā and the other Gods to obtain (765) But I want that joy continually To have sensual joys without that joy? No! No! (766) I am greatly suffering in the three fires of affliction I found myself in the grasp of Passion, Anger, and other enemies of the soul But now I have rest at Thy feet I do not want again that sorrow (from these enemies) "

DASOPANT AND AVADHUTA CONVERSE

(767) Hearing the above words of Dāsopant, the *Sadguru* replied, "You are yourself the perfect *Sadchī-dānanda*. Hence your thought is not correct (768) You are qualityless, unchangeable, unattached How can there be to you such a thing as worldly existence? What does worldly existence mean? Nothing (769) You are unborn, without parts, eternal How can there be to you the heavy burden of sorrow? You are self-illuminated, self-illuminating How can you be in the toils of *Māyā*?"

(770) Following these words of Avadhuta Dasopant again bowed at his *Sadguru's* feet and exclaimed. (771)

Victory Victory to Thee *Sadguru* Avadhuta. If Thou art without beginning middle and end, if qualityless and unchangeable how has it come about that the three-gunds are in Thee?

(772) Hearing his disciple's question Avadhuta was unable to contain His joy. And thus pleased he said to Dāsopant (773) O Dasopant, mine-of knowledge, O chief of all great *bhaktas* I find my joy satisfied in your question. (774) Listen with attentive mind. Is it your question as to why the unchangeable qualityless Brahma had the impulse (that changed Him to one with qualities)? (775) The answer is that while Brahma was existing in its own joy the sentence I am Brahma arose spontaneously from it suddenly (776) Just as when a person is fast asleep and then awakes of his own accord so in Its true nature this sound arose. (777) And this sound in Its true nature is called the Great *Māya* the Mine-of knowledge. And whatever forms there are they belong to it altogether (778) From this Supreme Being there developed the law of cause and effect and to this is given the name of Primal material cause [*mulaprakṛti*] generally spoken of simply as *Prakṛti*.*

*The only known extant manuscript of this Dasopant Charitra ends at this point. It is to be hoped that the remaining portion may sometimes be discovered.

The following is a translation of the two incidents in the life of Dāsopant told by Mahīpatī in his Bhaktalīlāmṛita.

BHAKTALILAMRITA 22, 48 65

(48) As Eknāth journeyed on, his heart always full of joy, he unexpectedly met Dāsopant in his path (49) From childhood Dāsopant had cherished the desire for a visible manifestation of Shri Dattātreyā. He had therefore, undertaken severe austerities in this loving desire (50) You may ask how he performed them? Listen, ye fortunate hearers. He abandoned all his friends and went alone into the forest (51) He lived on fallen leaves. He took not the least care of his body. He slept on the bare rock, enduring cold and heat (52) If any human being unexpectedly appeared, he would run away from him. Without ceasing he kept Shri Dattātreyā in his mind (53) From these austerities, lovingly carried on, he finally lost all bodily consciousness, and because he slept on rocks, his body was covered with sores (54) For twenty years he carried on austerities in this way, then finally Dattātreyā gave him a visible manifestation of Himself (55) As Dattātreyā embraced him, his body became divine, and through the blessing bestowed upon him he became a prolific poet (56) And through the grace of the *Sadguru*, and his good fortune, there came to him great wealth, and the respect of great men, as they recognized his great intelligence

(57) Dāsopant had placed his abode in Ambā Jogai. He had heard of Shri Eknāth's good fame from everyone's lips (58) As Eknāth was returning from the supreme

pilgrimage (Benares) the two unexpectedly met. They embraced one another with great joy in their hearts. (59) They embraced one another's feet. They conversed together about their joy and happiness. Dāsopant, full of joy said This is a fortunate meeting (60) After much solicitation Dasopant took Eknāth to his home. Waves of joy and happiness arose in his soul and with pure reverence he paid him respect. (61) They dined on daintily cooked food. Then came the listening to the reading of the Bhāgavat and at night Hari Kirtans took place, that attracted all as they listened.

(62) A month thus passed and then Eknāth asked leave to go on. Dasopant pleaded with him to accept horses and money for the journey and its expenses. (63) Shri Eknāth however had a mind indifferent to worldly things, and would take none of Dāsopant's wealth. Nor would he even take a horse, Because said he the way is difficult. (64) In leaving Eknāth said to Dāsopant I am to celebrate at my home the festival of the birthday of Krishna. Making it convenient, come to the sacred city of Pratiṣṭhāna. (65) I certainly will come he replied. They made one another *namaskāra*. Shri Eknāth then hastened on his journey and arrived at the sacred city of Pratiṣṭhāna.

BHAKTĀI II AMRIT 22 79—101

(79) Two months passed in this way and then came the festival of Krishna's birth. Uddhava according to his custom began to make all the necessary preparations (80) He collected in the house an abundance of things

for feeding the Brahmans. He besmeared the walls within and without, and painted pictures upon them (81). Suddenly, on the day of full moon, Dāsopant arrived for the festival. Eknāth had not heard that he had arrived, when unexpectedly he appeared at the main door (82). A strange sight was now seen. Shri Datta, with his trident in his hand, stood watching at the entrance, as a doorkeeper (83). Dāsopant saw him, and was supremely amazed. He leaped from his palanquin and made a *sāstānga namaskāra* (84). He embraced Datta and exclaimed, "Why have you come here?" The Son of Anasūyā listened to the question, and replied, (85) "Eknāth is not a human *bhakta*, but a visible *avatār* of Shri Pāndurang. For the salvation of the world he has become an *avatār* in this Kali Yuga (86). Only if by good fortune there exists the richness of a *punya*, performed in a former birth, can one have the opportunity of serving him. Know this fact for a truth (87). I hold this trident in my hand, and guard securely the door. I will go in and inform Eknāth of your presence. Until then, do not enter in" (88). As Avadhūta thus spoke, Dāsopant was overcome with astonishment, and extolling Shri Nāth's glory said, "I did not recognize his extraordinary greatness" (89). Shri Datta informed Eknāth that Dāsopant had come to see him, Eknāth with Uddhava came out to welcome him and lovingly made him a *namaskāra*. (90). They fell at each other's feet, and embraced one another. Eknāth then took Dāsopant by the hand, and led him into the house (91). Uddhava made the proper arrangements for all the palanquins and carriages. He gave the men the materials and the necessities for cooking. Nothing was lacking (92). Formerly in the time of Shri Krishna's avatarship Uddhava was greatly loved by

the God. The desire of Uddhava to serve the God was not then fully satisfied but that desire he was now having satisfied. (93) In the former birth there was the relationship of debtor and so now the opportunity arrived for the unselfish service of Eknath. (94) Dasopant performed his bath and finished his meal with Eknath. All night he sat listening to the Hari Kirtan until the sun began to rise. (95) He then perfumed the image of Pāṇḍurang anointed him and worshipped him with the various ceremonies experiencing the whole loving joy. (96) Festal instruments were played at the door. Festal invocations were sung. The Brahmins recited aloud from the Vedas and finally handfuls of flowers were offered. (97) The days were spent in feeding Brahmins the nights in Hari Kirtans. From the first day of the fortnight to the ninth the festival was at its full. (98) On the tenth the Gopālāṣṭa was performed and *lālita* was dramatized. Dasopant saw it all with joy in his heart. (99) And exclaimed, "I have seen with my own eyes the unprecedented, gracious voice of Shri Eknāth his make-up his dramatic power and his mine of philosophic knowledge. (100) I thought myself to be a worshipper of Dattā in visible form but since seeing the glory of Eknath with my own eyes I have become one-who-recognizes no-duality. (101) The great festival being ended there was feasting, on the twelfth day Dāsopant then took leave and returned to his own home.

APPENDIX I

GLOSSARY OF MARATHI WORDS USED IN THE TRANSLATIONS AND OF WORDS WHOSE TRANSLATION PRESENTS DIFFICULTIES

It might have been possible to have used fewer Marāthi words in these translations but where there is no English word that exactly expresses the Marāthi word or where it requires a whole English phrase to express the meaning of a simple Marathi word, it has seemed to me better to keep the Marāthi word so familiar to India, and let the English reader learn its meaning by its context or by the following glossary. English literature is already enriched by many Marāthi words. I see no reason why it should not still further enrich itself.

There are certain words that are untranslatable except by a long explanation others where even the English word conveys only a part of the Marathi meaning. I have translated these words and expressions as best I could but it seems worth while to include some of these words in a glossary in order that the reader, familiar with both languages may understand why I have used and the special English word or words sometimes in opposition to Dictionary authorities even Molesworth. Usage has to be considered as well as etymological meaning. The glossary will furnish the examples that have suggested the above remarks. I have used Molesworth's definitions freely as carrying authority.

RULES FOR PRONUNCIATION

a as u in utter, butter, hut
 ā as a in father, far
 i as ı in in
 ī as ee in thee
 u as ou in you
 ū as oo in food
 e as a in ape, age
 ai as ı in island, decline
 o as o in open, over
 au as ou in proud, plough
 g always hard, as g in gate, get
 ch as ch in church
 sh or as sh in shine

Other letters are pronounced very nearly as in English words

A

Abhang A particular metrical composition in praise of the Deity. It is the popular meter of the poet-saints in their hymns of praise, the *abhangs* of Eknāth, the *abhangs* of Tukārām etc

Abheda-bhakta A *bhakta* who has the conception of no-difference (*abheda*) between the *paramātmā* [Supreme-*Ātmā*] and the individual *ātmā*. *Abheda-bhakta* is the worship of God in harmony with the conception of the identity of the *paramātmā* and the soul [*ātmā*] of the worshipper

Adheda. A copper coin worth half a pice.

Agnihotra. The priest who maintains the Sacrificial fire.

Amrita. Nectar. The drink that prevents death.

Anugraha. Favor, grace, kindness. Instructing in mystical verses or incantations.

Anushthāna. Performance of certain ceremonies and works in propitiation of a god.

Avatār. Etymologically it means one who has descended. A divine *avatār* is the coming down to earth of such a divine being, as for example, Vishnu in the form of Krishna, or Rāma. In Indian mythology as well as in all popular conceptions these *avatārs* are for the sake of combating some evil condition or conditions in this world or to save the world from its sin and misery.

Human *avatārs* are also recognized (*mānava avatār*) that is a good man who has died reappears later in some other good man to carry on, or to complete, the work of the former. Eknāth is spoken of as an *avatār* of Dnyānadeva and Tukārām as an *avatār* of Nāmadeva. Or Eknāth, for example, is spoken of as an *avatār* of God making him, therefore both divine and human.

Achārya. Head of a religious order or sect.

Arati 1 The ceremony of (waving around an idol, guru etc.) a platter containing a burning lamp. 2 The

platter and lamp waved 3 The piece of poetry chanted on the occasion of the ceremony of waving, expressing praise or worship

Ashrama 1 The abode of saints and rishis 2 The word is also applied to four conditions of living, the *Brahmacharya*, or the period of chaste youth, and study, The *grihastha*, the householder in his married and secular life, The *vānaprastha*, who as age comes on passes his worldly cares over to others, and goes into the forest for meditation, and the fourth the *Sannyāsi*, who entirely abandons all worldly cares, delights and passions, and is wholly absorbed in contemplation or the worship of God These four *āshramas* are considered the ideal life for a Brāhman

Ātmā The soul, the soul of the universe, the human soul, the vivifying principle, the self, the ego. For clearness the soul of the universe is spoken of as *parama* [supreme] *ātmā*, to distinguish it from the individual *ātmā*, the two, however, in Vedāntic philosophy being identical Brahma, or the *Parama-ātmā*, partially defined as *satchidānanda* [Existent, intelligence, joy] is the sole existing substance The universe, as it appears in animate and inanimate forms, with their special names, is but the form in which the *ātmā*, the *paramātmā*, or *Brahma* manifests itself The human soul, or *ātmā*, is, therefore, only a form in which the *paramātmā* appears The "great sentence" *aham-brahmāsmi*, "I am Brahma," is the conscious acceptance of the philosophic postulate of the oneness of the soul of the universe with the individual soul

Bachindg Poisonous root of the Gloriosa Superba.

Bhajan 1 Adoration or worship 2 Repeating the names of God as an act of worship. 3 A hymn, or verses sung in the worship of God

Bhakta. 1 A worshipper votary or follower of one devoted or attached to. While the above definition is etymologically correct, in usage by the poet saints there is connected with it a moral idea. A *bhakta* implies a really pious man. A hypocrite is not a *bhakta* though technically and outwardly he might appear to be one. 2. A special religious class devoted to the religious life.

As the different manifestations of God and the various *avalars* appeal differently to different minds there is a personal choice as well as the traditional or family choice of the special manifestation of God. There is therefore a *Vishnubhakta* a *Srabbhakta* a *Haribhakta* a *Rāmbhakta* a *Vitthalbhakta* and so forth

Bhakti. Literally worship or adoration. It is the attitude of the *bhakta* towards God. It always implies a moral idea of sincerity and purity of worship accompanied with love. Again and again the poet saints affirm that there can be no *bhakti* without sincerity and love. *Bhakti* is, therefore, more than mere worship which can be so easily a mere outward form. *Bhakti* must be the true feeling of the heart, of reve-

rence, and love of God, whether expressed in outer forms of worship, or in the mental worship (*Mānas puja*)

Bhaktimārga *Bhakti-mārga*, the way of *Bhakti* Three ways are recognized for the deliverance of man from the succession of births and deaths, with their sins and sorrows, and with their good deeds and joys, as well. The *Dnyānamārga* [The Way of Knowledge] holds the highest place in the minds of philosophers, because, when by true Knowledge, Ignorance disappears, all causes of sin and sorrow disappear. The *Karmamārga*, or Way of Works, is recognized by the poet-saints as a way, but a very hard way, and a very dangerous way. In the case of both, of the above ways the danger is pride, and with pride comes a fall. The safe way, the sure way, the easy way, for all high or low, is the *bhakti-mārga*, in which a man throws himself on the mercy of God, *bhakti* on man's part, and mercy, forgiveness, and salvation, on God's part. With *bhakti* sincere, and the consequent gift from God of *moksha* [salvation, deliverance], a return to this earth is avoided, and there is eternal life in the presence of God. Because it is a sure and easy way for all, the poet-saints give the *Bhakti-mārga* the highest preference. Although, the word etymologically does not imply it, the usage of the poet-saints in strongest terms emphasizes the moral side of *Bhakti*, not only sincerity in *Bhakti*, but a 'pure' ethical life is essential to the very idea of *Bhakti*. Eknāth's writings are especially emphatic on this importance of internal and external moral purity.

Brahma. *Brahma* is the substance of which all things consist. Existing things have forms and names (*nāma* and *rūpa*). That they exist and have forms and names is as real as is the real substance *Brahma*. To consider these forms, however, as different from *Brahma* making a duality is due to ignorance that Ignorance personified is called *māyā*. (which see.)

Brahmachāri. A Brahman who observes the strictest chastity for a time or for life from a religious motive.

C

Chakr. A bird that is said to subsist on moonbeams. This idea is very frequently used in poetic figures and illustrations.

Charitra. Actions deeds, proceedings exploits, history.

Chataka. A bird said to drink only from the clouds hence always eager for the rain. The idea is very frequently used in poetic figures and illustrations.

Chitra. A musical instrument consisting of two sticks rattled together.

Chal. A fireplace. In its simplicity it may be three stones so arranged as to have the fire between them and the pot or pan resting on them or a semicircular erection of earth to contain the fire in its cavity and support the cooking vessel on its rim.

D

Dakṣhṇā Money or presents given to Brahmans and others on special occasions

Darśana Literally, sight, seeing, looking. In the religious usage of the word there is, however, much more than the physical sight, seeing or looking. There is an implication of respect, reverence and worship. There is no English word corresponding with this use of *darśana*

Dasarā A festival commemorating the period of the year when the Marāṭhā Kings started out on their campaigns.

Dhotar The garment worn by men, consisting of a long piece of cloth wound around the body, tucked in front at the waist and also behind taking the place of the European trousers

Dwālī The annual festival of lights

Dnyāna 1 Knowledge in general 2 Knowledge of a specific and religious kind that which is derived from meditation and the study of philosophy, which teaches man the divine origin and nature of his immaterial portion, and the unreality of corporal enjoyments, sufferings and experiences, and the illusoriness of the external and objective universe, and which sanctifying him during life from earthly attachments and fleshly affections, accomplishes for him after death emancipation from individual existence and reunion with the

universal spirit. In some parts of India the word is pronounced *gyāna*.

Dnyānamārga. The Way of knowledge. (See *Dnyāna*)

G

Gāyatrī. A sacred verse from the Vedas repeated by Brahmins at their morning and evening devotions.

Ghatika. A period of twenty four minutes.

Ghat. 1 A mountainous range dividing countries. 2 A pass or difficult passage over a hill. 3 Quay wharf stairs, landing place (on banks of rivers or tanks) Hence applied by washermen, tanners, dyers Brahmins etc. to their respective places of resort.

Ghi. Clarified butter also known as *tap*. The butter is melted thus removing the water that may be in it, and then preserved in jars.

Gotra. Family race, lineage.

Guṇa. 1 A quality attribute affection, or property whether of matter or mind a power faculty excellence, virtue; a property inherent or an affection supervenient in the most comprehensive sense. 2 The constitution of created things as comprised in three *guṇas* *satva* (existence, truth goodness brightness etc.) *raja* (energy passion, action etc.) *tama* (evil, darkness ignorance etc.) All created things are a mixture of

the three, *Satvaguna*, *Rajoguna*, and *Tamoguna*, and therefore, are spoken of as *Saguna* (possessing these *gunas*), and Brahma, the *paramātmā* is *nirguna* (unpossessed by these qualities) In God, in good men, in good things the *satva* predominates In evil men or spirits or demons the *tama* predominates The *rajoguna* is in all as the activity of either the good or the evil, or both In God all is *satva*, because it is the *satva* that is in activity (*rajoguna*) In man there is a mixture of the *satva* and *tama*, and the activity (*rajoguna*) makes man a mixture of good and evil, sometimes the good predominating, sometimes the evil.

Guru A religious teacher, one who instructs in the Shāstras

H

Harabarā A vetch, gram *Cicer arietinum*

Haridās Servants of Hari [Viṣṇu] Worshippers of Hari Wandering singers who praise the deeds of Hari

J

Japa The repeating of *mantras* or the names of God. A rosary may be used so as to know the number of times the *mantra* or names have been used As this outer form requires an inner reality, *japa* stands also for meditation, for worship, for prayer, indeed for the

true spiritual life of a man the correlative of *japa* is *taṣa* (which see) *Tapa* literally religious austerity is also extended in meaning to comprise the outer religious life of a man. *Japa* his inner religious life and *taṣa* his outer religious life.

Jiva Shiva. When *Jiva* and *Shiva* are thus used together *Jiva* stands for the individual *ātma* and *Shiva* for the Universal *ātma*

Jondhaḷa A cereal plant or its grain *Hulcus sorghum*.

K

Kaḍaba. The stalks with their leaves of the *jondhaḷa* or *juḍāri* *Hulcus sorghum* used for fodder

Kailāś The Heaven of Shiva.

Kaliyuga. The present fourth age of the world the evil age. Its duration is considered to be 432,000 years after which the world is to be destroyed. The present year A.D. 1926 corresponds with the *Kaliyuga* 5027 The initial year is 3101 B.C. The four *yugas* are the *Kṛtayuga* *Tretāyuga* *Dvāpārayuga* and the *Kaliyuga*. The four *yugas* together make a *Mahāyuga* (Great *yuga* 4,320,000 years. It is this evil *kaliyuga* that has necessitated the frequent *avatārs* to check evil and to save mankind from its effects.

Kalpa. A day of Brahma 432 million years of mortals.

Karma 1 An act or a deed 2 Religious action as sacrifice, ablution etc. 3 Destiny destiny being only the

allotment, to be enjoyed or suffered in the present life of the fruit of good and evil actions performed in former lives 4 Deed or action As all actions through the laws of cause and effect determine the actions in the next life Karma is equivalent also to Fate

Karmamārga The law of works, the road to heaven through observance of rites and ceremonies and performance of virtuous deeds (See *Dnyānamārga*, Way of Knowledge, and *Bhaktimārga*, Way of Devotion) The way of deeds One of the three ways of Deliverance *Dnyānamārga*, *Karmamārga*, and *Bhaktimārga*

Kathā A Story, fable, exploits of Gods or heroes related with music and singing

Kavadī A cowrie A shell used in making small change.

Kākm A weight of shells equal to 20 cowries

Kāvad A bamboo lath provided with slings at each end in order to contain baskets, jars etc and carried on the shoulder Used for carrying water, vegetables etc

Kīrtan Celebrating the praises of a god with music and singing Reciting the names of the deity In practice, however, it is a religious service of song The leader has a topic which he delivers in song He is accompanied with a chorus leader, and musical ins-

truments. Following their leader the audience may break out in ecstatic repetitions of the names of God, or of the lines of a chorus.

Kshetra. A sacred spot, a sacred city a place of pilgrimage.

Kulkarni. A village officer who keeps public records and keeps the accounts of cultivators in their relation to Government.

M

Mahant 1 The chief or head of an order of Gosavis Bairagis etc. a religious superior 2 Applied to the head or leading man among paṇḍits devotees etc.

Mahābhārata. The great epic relating to wars of the Pandavas and Kauravas, ascribed to Vyās as author

Mahārāshtra. The great nation. The old name of the country occupied by the Marāṭhā people now included in the Bombay Presidency

Mana Mind. According to Western psychology the mind is the soul itself viewed as thinking or imagining Mana however is regarded as an organ [*indriya*] of thinking and imagining and not a part of the pure *Ātma* (Soul)

Mandap An open temporary structure, made with bamboo or other poles, with cloth roof and sides erected for festal occasions, for marriages *kirtans* etc.

Mantra A text, prayer, hymn or verse, which possesses mystical or supernatural power

Māyā This word is usually translated "Illusion," but this is not a satisfactory translation. Vedantic philosophy postulates that there is but one substance, called *Brahma*, or *paramātmā*, or *ātmā*. This substance appears in the form of the universe, and to the various forms there are names [*nāma-rūpa*]. These forms are temporary and changeable, and with the change of form the name disappears. It is due to Ignorance that these forms are supposed to be distinct from the One Substance. The reality of these forms is not denied, but that they are distinct from the One substance is denied. That they are distinct, i.e., that there is a duality, is the particular form of illusion which is indicated by the word *Māyā*. In usage *Māyā* becomes personified as the cause of the Ignorance (*adhyāna*) which sees duality where there is unity. One of the stock illustrations is that of gold in the form of various ornaments, each with its own name. That the gold appears in the form of various ornaments is not denied, but that those ornamental forms are permanent and distinct from the gold is denied. The ornaments can be melted, they disappear as ornaments, but the gold remains unchanged. To think the ornaments were distinct from the gold would be through Ignorance [*adhyāna*], and the cause of the ignorance, by a sort of personification is *māyā*.

Modi Is the cursive writing of the Marāṭhi. The old Aśoka alphabet of the inscriptions, 250 B.C., gradually

developed in time into the *Devanāgarī* used in transcribing Sanskrit literature, as also Marāṭhī literature. In business writing however haste being important, and the pen being lifted from the paper as little as possible, it led to a change in the form of the *Devanāgarī* letters which to the casual observer seem a different character but which can be most easily traced back to the *Devanāgarī* origin. The tradition that *Modī* was brought from the south or that it was the invention of Hemachandra in the 13th century may be due to the character of the southern cursive writing and it could well be that Hemachandra adopted it as the form for official documents. There is no doubt however that the *Modī* has developed from the *Devanāgarī* simply by rapid writing with the lifting of the pen from the paper as little as possible.

Moksha. Deliverance of the soul from the body its exemption from further transmigration, with all its joys and sorrows sins and good deeds and its absorption into the divine essence.

Mukti. Exemption of the spirit from further migration and the reabsorption of it into its source the divine monad Brahma the substratum and substance of universal being. This deliverance from births and deaths must be understood to include in the idea the deliverance from the sins and sorrows even from the good deeds and joys of life for each life is made up of these. The four forms of *mukti* are *sāyujyātā* *salokātā* *samīpātā* and *sarupātā* (see *sāyujyātā*)

N

Namaskār Worship, obeisance, reverential or respectful address or salutation. It is performed by joining the palms, inclining the head and pronouncing the word *namaskār*. A *sāshtāṅg namaskār* is the prostration on the ground, so that eight parts (*ashta*) of the body touch the ground, and is the most profound method of showing reverence to God or man.

Nirgun *Nir-gun*, Literally without a quality. *Brahma*, or *ātmā*, *paramātmā* the one substance which appears to us as the universe, cannot be described in human words. It is indescribable (*avāchya*). While the one substance cannot be described the forms in which it appears can be described, and their qualities determined. The forms with their names are, therefore, *sagun*, [*Sa-gun*] with quality, God, as a personal being creator of the special form, in which the universe appears, is recognized as one of the forms in which the One eternal substance appears. God, therefore, is *saguna*, that is, he has qualities which can be described in human understandable words. *Brahma* is *nirgun*; God (*īśvara*) is *sagun*. The gods, all *avatārs*, idols, and the visions of God, are all *saguna* manifestations of the *Nirgun Brahma*, or *nirguna ātmā*. The *Sagun* *īśvara*, being but the one of the many forms in which the *Nirgun* *īśvara* appears, are, of course, to be identified as the golden bracelet is identified with the gold of which it consists. The poet-saints therefore in their hymns of praise, their invocations, their worship, and their prayers, make no distinction. They are addressed as well to the *nirgun* God as to the *sagun*

God. This identity of the *sagun* and the *nirgun* is often asserted very definitely

Nirvṛtti Cessation from worldly concerns and engagements also Absorption into Brahma.

O

Ovi A stanza of a particular metre of Marāṭhi verse.

P

Pada. A variety of metrical compositions used in hymns or anthems. Very many of the poet saints have written in this metre. (See the *Padasangraha* in the *Kavyasangraha Series* for examples)

Pāduka. An impression of a foot on stone worshipped as the trace of some god or guru.

Pānsupari. A roll of the Piper betel leaf with Areca nut, cloves, lime etc. (See *Vidd*)

Pāp. Sin in the abstract, or an evil deed. It is the exact negative correlative of the word *punya* goodness or holiness in the abstract, or a good or holy deed. That *pāp* and *punya* evil and good deeds must receive a future reward of suffering or happiness is a part of Hindu philosophy but this idea does not belong to the words themselves. Molesworth's Marathi English Dictionary of 1831 founded on the Marathi Marathi Dictionary of 1829 rightly defines these words. I differ absolutely from the Notes on these words in

Molesworth's Second Edition of 1857, and from its definition of the word *punya* as "merit," a meaning it never has had in Sanskrit, or in the whole course of Marāṭhi literature, until influenced by Molesworth's second edition See further discussion under *punya*

Peth A region or large division of a city A manufacturing or a trading town A market town A ward of a city

Pradakshinā Circumambulation of an object, keeping the right side towards it These objects may be idols, sacred trees, the *tulsi* plant, a temple, even a sacred city Keeping the object to the left would imply irreverence

Prahar An eighth part of the day of 24 hours. A *prahar* is therefore a period of three hours The prahars begin at sunrise, at six, hence Donprahar [*two-praharas*] is noon

Prakṛti In philosophy *prakṛti* and *puruṣa* are words that denote the material and the immaterial universe. *Prakṛti* (Nature, matter phenomenon) conceived as female, and *Puruṣa* (male, the soul, life, activity) by their union make the whole universe, an anthropomorphic expression of the idea expressed in English as "matter and mind"

Prasād 1 Favor, graciousness, propitiousness 2 Any thing (a fruit, flower, rice etc) given by an idol, a *guru*, a saint, as a blessing or a mark of favour" 3 Food etc presented to an idol or a holy person to be

distributed thus honored among worshippers etc. 4
The sweetmeats and fruit distributed among the audience at the conclusion of a *kāthā* *kīrtan* or puranic reading.

Prākṛit In the usage of the *śaṛāthā* poets saints the *Prākṛit* language means the *Māṭhā* language. As distinguished from the Sanskrit (the polished language) it means the common vernacular of the people. As may be seen from the lives of the poet saints and their works they had to encounter a certain amount of opposition against their Marathi or *Prākṛit* versions of the sacred Sanskrit texts. (See *Eknāth's* life, *Bhaktalīlāmṛta* Chapter 21)

Prarābhā Deed in former births determined the course of one's life in the birth previous to this. Deeds in the previous life have determined the course of one's present life. Deeds in the present life will determine the life in the next birth. This is the law of *prarābhā*.

Punya, Goodness or holiness in the abstract or a good or holy deed. Its negative is *pāp* or sin in the abstract or an evil deed. In the definition of this word as also in the definition of the word *pāp* I differ absolutely from Molesworth's Marathi and English Dictionary, second edition of 1857. In a note it says "The word bears not the feeblest implication of holiness, godliness or purity of spirit. On the contrary it implies all three. And by its using the definition of 'merit' (not found in the edition of 1831) an idea foreign to the word has since then been attached to this noble

word "Merit," meaning a future reward of a good deed, is no part of the meaning of the word *Punya*, which is simply goodness or holiness in the abstract or a holy or good deed. The idea of merit belongs to Indian philosophy, but not to the word *punya*. Every *punya* will have its reward in the future, as will every *pāp*, but this idea is not in the word itself.

The first edition of Molesworth of 1831, founded on the pandit's Maiāthi-Marāthi edition of 1829 has the correct definition. See also Monier-Williams Sanskrit dictionary under *punya* and *pāp*. The word *punya*, twice used in the Rīgveda, many times used in the Upanishads, and Bhagavadgītā, and all through old Marāthi literature, is the exact negative of *pāp*. It, in no single instance, means "merit" as implying a future reward.

Puranpoli A wheaten cake with stuffing of coarse sugar, pea flour etc.

Purāṇ A particular class of Hindu sacred literature, generally regarded as eighteen in number. They deal with stories of the creation of the world, its destruction, its renewal, of gods, goddesses, and heroes. The eighteen are Brahma, Padma, Vishnu, Śiva, Linga, Garuda, Nārada, Bhāgavata, Agni, Skanda, Bhavishya, Brahmavaivarta, Mārkaṇdeya, Vāmana, Varāha, Matsya, Kūrma and Vāyu, but there are other lists of 18, slightly varying from this. Of the Purāṇs the Bhāgavata, giving the life and teachings of Kṛishṇa,

has had the greatest influence on the thought and life of the Marāṭha poet saints.

Purāṇik A Brahman well read in the Purāṇs. A public expounder of them." On account of the vast extent of Sanskrit literature those who expound the sacred books have to specialize. There are those who make a speciality of expounding some Purāṇ and are known as Purāṇika.

Purusha. See *Prakṛti*.

R

Rāmāyana The great epic relating the exploits of Ram ascribed to Vālmiki as author

S

Sadguru Literally a true or good guru (see *Guru*) While primarily the word applies to human teachers, or *gurus* the poet-saints even applied it to God for a *sadguru* is regarded as a manifestation of God. The Marāṭha Poet saints frequently refer to the high moral qualities the sincerity the unselfishness the unhypocritical spirit that marks a *sadguru* as distinguished from a false guru.

Sagun See *Nirgun*

Samsāra 1 The world, mundane existence, human life, man's mortal state 2 The affairs of life worldly

business, the vocations and engagements, the cares and troubles of secularity

Samnyāsi One who has cast off all worldly possessions, and carnal or natural affections, an ascetic. The poet-saints distinguish between the hypocritical, formal *Samnyāsi*, who outwardly appears only to have given up all, and the true and sincere *samnyāsi*, whose giving up of the world is genuine

Santa A saint, practically synonymous with *sādhu* (which see) He is one who has lost worldly desires and devotes himself to the worship of God But whatever he may appear outwardly, no one is a *santa* without purity of heart and life The appellation *Kavi-santa*, or poet-saints, designate those saints who were poets The Marāthā poet-saints begin with Dnyāneśvara, about A D 1290, so far as their works are known, and continue to the present day

Satchidānanda Existent-intelligence-joy Although *Brahma*, or the *paramātmā* cannot be described in human words [*avāchya*], yet because, it is believed to *exist*, to be that which takes the form of *intelligent beings*, and to express itself in beings feeling *joy*—*Brahma* being the substrate of these this definition of *Brahma* is very frequently employed It should be noted that the two words, *existence*, intelligence and *joy* are not adjectives, but nouns. They do not connote that *Brahma* is *intelligent* and *happy*, but that the One existent substance, *Brahma* appears in the form of intelligent beings, possessing joy and goodness.

Sādhana. The means employed to obtain deliverance from births and deaths and all that life implies in its sins and sorrows and even joys.

Sādhu. A holy man a saint or sage one of subdued passions and of contemplative habits. The poet saints give the word a moral emphasis, hence a *sādhu* is a man of pure character, one truly devoted to God, a spiritually minded man a good man. A man can appear hypocritically a *sādhu* and not be a *sādhu* for a *sādhu* must be pure in heart and life. The wandering professional *sādhu* called such may or may not be sincere, but he is not considered a true *sādhu* without purity of heart and life.

Sāśiśāṅg-namaskār See *Namaskār*

Sāvadhāna. Literally attention heed. At the moment of marriage, the priests in solemn tone repeat the words *Sāvadhānam, sāvadhānam* and at that moment the curtain between the bride and bridegroom is removed and the marriage is complete

Sāyujyāṭā. The fourth of the four states in which *mukti* [final deliverance] is distinguished viz., absorption into the essence of Brahman. The four are *Sāyujyāṭā* [absorption into the essence of Brahman] *Salokāṭā* [residence in the heaven of a particular deity] *Samīpāṭā* [Nearness to the Deity] and *Sarūpāṭā* [Bearing the likeness of God]

Shanti. Peace. Unruffled mind

Shloka A verse, a stanza, a quantity of four lines A particular metre, praise In the Marāṭhi commentaries the *Shloka* commented on is the Sanskrit text

Shrāddha A kind of funeral rite or ceremony in honour of the departed spirits of dead relatives, observed with great strictness at various fixed periods, especial honor being given to paternal and maternal ancestors

Shudra The fourth grand division of the Hindu body; also an individual of it The four grand divisions are *Brahman*, [the priestly caste], *Kshatriya*, [the warrior, military, governing class], *Vaishya* [agricultural and mercantile class] and *Shudra* [the servile class, whose duty is to serve the upper three] The *atishudra*, also called *anāmik*, *antya*, are those still lower than the shudra, and outside of the four grand divisions Hence they are *asprishya* [Untouchable] or *anāmika* [Unmentionable]

Shruti The Vedas severally or collectively The word is from the Sanskrit, meaning "hearing"

Siddhi A supernatural power or faculty supposed to be acquirable through the performance of certain magical, mystical, or alchemical rites or processes Eight are enumerated, viz, *animā*, *mahimā*, *garimā*, *laghimā*, *prāpti*, *prakāmya*, *ishitva*, and *vaśitva* The powers or *siddhis* are personified as female beings, or *siddhis*, who come and serve those who by their austerities or otherwise gain those powers.

Skandha. A section of a book, a book, a chapter

Stotra. 1 Praise, panegyric, eulogium. 2 A book or writing in celebration of the praises of God also a hymn.

Śvāmī. A master or lord the master or lord of also the proprietor or owner of Applied to the Deity a god a king or prince a spiritual preceptor a husband a holy personage a learned Brahman, a *Goswami Sannyāsi* etc. It is used also as a title as *Keśava svāmī*.

T

Tapa Religious austerity pious mortification of the body It is especially connected with the *yoga* system and the *yogis* carry it to its extreme limit. But it also has less austere usage, meaning the duties of life, the special duties of Brahmanas Kshatriyas Vaishyas and Shudras It is therefore the correlative of *Japa*. *Japa* signifying the inner spiritual life and *tapa* the outer religious life (See *Japa*)

Tilak The spot or line made with coloured earths or unguents upon the forehead. It is considered either as an ornament or as a sectarian distinction.

Tirtha. 1 A holy or sacred place any place of pilgrimage but especially particular spots along the course of sacred streams or in the vicinity of sacred springs. 2 A holy stream, or water brought from one. Water in which a Brahman *sannyāsi* etc. has dipped his feet, or which has been poured over an idol holy water

Tulsi A plant venerated by the Hindus, Holy Basil, *Ocymum sanctum* It is usually grown in an earthen altar before the door of the house, or in the garden behind the house Its leaf is used in offerings, in garlands, and its stalks also have sacred uses Those worshipping the plant go around it, keeping it to the right [*pradakshinā*] with palm to palm, repeating a *mantra*, or prayer

U

Upanishad The oldest philosophical literature
Upāsana Worship or religious service

V

Varkuntha The Heaven of Viṣṇu

Vastu The real as opposed to the unreal *Brahma* The Universal *Ātmā Substance* The substance of which the Universe consists, namely *Brahma*

Vairāgi An ascetic or devotee, one who has subdued his worldly desires and passions The word is also applied to a class of religious mendicants The word is also pronounced *bairāgi* The poet-saints distinguish between the true and the hypocritical *vairāgi*

Vanāgya 1 Indifference to or absence of worldly desires or passions 2 Popularly, Renunciation of all sensuous delights or gratification.

Vedas The oldest of the Indian Scriptures. The four Vedas are the Rigveda the Yajurveda the Samaveda and the Atharvaveda.

Vila A roll of the leaf of Piper betel with Arrec nut cloves lime etc. It is usually chewed after a meal. It is distributed to an audience after a *kirtan* or any public assembly and is the final act. It is believed to be a digestive and also as purifying the mouth. It is generally called *pan-supari* [leaf supari nut]. Many have the habit of chewing it constantly.

Videhi Literally one without a body [*vi-dehi*]. In usage however it implies a temporary or permanent absorption of the mind in a way to make one unconscious of the possession of a body as when one is intensely listening to a *kirtan* he is for the time being a *videhi*. Or when through a life of constant contemplation of the *atma* or of God the ascetic or devotee loses all thought of his body of cold or heat hunger or thirst desires or passions he is a *videhi*. A man is a *videhi* when the spiritual completely dominates the physical.

Viveka Right-thinking. To the Vedantist right thinking is the discrimination between reality and unreality.

IV

Wada. 1 A stately or large edifice a mansion or palace. 2 A division of a town, a quarter a ward as Brahman wādā Mahār wādā. 3 An enclosed piece of meadow field or garden ground an enclosure. 4 A cluster of huts of agriculturists, a hamlet.

Y

Yama The god who rules over the spirits of the dead.

Yoga Spiritual or abstract devotion; union with *Brahma* through abstract meditation, or contemplation, also the practice or exercise of this sort of worship

Yogabhrashta One who was interrupted in his preceding birth during the performance of *Yoga* [abstract meditation upon *Brahma*] As an example, a pious outcaste, devoted to *Ek-nāth*, is called a *Yogabhrashta*. In the Autobiography of *Bahinābāi*, a calf, because of its peculiar pious actions, is called a *yogabhrashta*. Indeed any pious person can be described as a *yogabhrashta*, as one whose pious life in a former birth was accidentally interrupted and has now a further opportunity

Yogi 1 A performer of the abstract meditation called *yoga* 2 An ascetic or devotee in general Popularly a *yogi* is supposed to be able to gain extraordinary powers through his practice of *yoga*, called *siddhis* (which see), and the ash-covered *yogi* is able to instil much fear in the minds of the ignorant. The poet-saints, of course, distinguish between the hypocritical *yogi* and the true *yogi* whose heart and life must be pure

Yojana A measure of distance equal to four *Kos* roughly about eight miles

APPENDIX II

NOTES ON DĀSOPANT DIGAMBAR

Sources of information.

TWENTY FIVE YEARS AGO Dāsopant Digambar was hardly more than a mere name in Western India. In 1902 however that enthusiastic and devoted scholar Vihvanath Kashinath Rajwade in one of his journeys of research discovered at Vinha Jogai (Mominabad) in the Hyderabad State a branch of the descendant of Dāsopant possessing many manuscripts of the voluminous work of the poet-saint and in addition an account of his life in manuscript by an unknown author. Mr Rajwade published a short account of his discovery in the series known as Grantha malā.

In 1904 Mr Vināyak Lakshman Bhāve the well known scholar of Marathi literature (in 1919 the author of *Maharāṣṭra Sarasvat, History of Marathi Literature*) published in the series known as *Maharāṣṭrakavi* the *Dāsopant Charita* [Life of Dāsopant] which had been discovered by Mr Rājwade. The manuscript of this work and the only one known to exist was given to Mr Bhāve by one of Dāsopant's descendants at Ambā Jogāi, Shridhar Avadhūta Deshpande, the 12th in the line of discipleship-descent

In 1905 Mr V L Bhāve published in the Mahārāshṭrī-kavi two chapters of Dāsopant's great work, the Gītārṇava, a commentary on the Bhagavadgītā, the manuscript of which had been given him by Shridhar Avadhūta Deshpānde

In 1912 Mr Shankar Shri Kṛishna Dev of Dhulā, also an enthusiastic and devoted student of the Maiāthā Poet-Saints, published in the Journal of the Bhārat Itihās Samshodhak Mandal, Vol 4, Part 1, page 10, a short note on Dāsopant and his Marāṭhi and Sanskrit works

In 1914 Mr Dev published in the Proceedings of the Bhārat Itihās Samshodhak Mandal the Grantharāj of Dāsopant. The preface contains such information regarding Dāsopant as Mr Dev was able to collect

In 1915 Mr V L Bhāve published in the Journal of the Bhārat Itihās Samshodhak Mandal, Vol 12, page 106, a summary of Dāsopant's Santaviṇaya¹

In 1919 Mr Bhāve published his History of Marāṭhi Literature (Mahārāshṭra Sārasvat). See page 117 for his account of Dāsopant and his works. On page 145 a facsimile of what is believed to be Dāsopant's handwriting is given. Mr Bhāve's chapter on Mahīpati and other historians (Mahīpati va itar Charitrakār), containing a reference to Dāsopant, is a reprint with slight changes of his article printed in the Journal of the Bhārat Itihās Samshodhak Mandal, Vol 12, page 108

¹ Mr Bhāve thinks Mahīpati must have been acquainted with this work, see page 112.

Early references to Dāsopant

Mahipati (1715—1790) in his *Bhaktavijaya* written in 1762, Chap 57 178, merely mentions his name in the list of Saints.

In the invocation to *Bhaktalīlāmṛt* (written in 1774) Chap 1 Dāsopant is described as one who had received the blessing of Datta (*Datta anugrahi*)

In *Bhaktalīlāmṛt* Chap 22, 48 to 68 the meeting of Eknath and Dāsopant in a forest is recorded. In chapter 22, 79 to 101, there is an account of a visit paid by Dāsopant to Eknath at Paithan.

Moropant (1729—1794) in his *Sanmanimālā* Jewel-necklace of Saints, says

Dāsopantni kelā Gītārṇava mānavā savā lakh

Grantha parama dustara to na tayachi jase na Vasavālakha,

Jayaramasuta, a disciple of Rāmdas (1608—1681) mentions Dāsopant in his *Santamālikā*. See *Kāvyeṭihāsa sangraha*, No 24 Part 3 page 33

Girdhar a disciple of Rāmdās, in his *Shri Samarthā pratāpa* 16 34 mentions the *Gītārṇava* as the work of Dāsopant,

The published works of Dāsopant

Grantharāj This was printed in 1914 by Mr S S Dev of Dhulīā from four MSS, two of which he obtained at Ambā Jogāī, and two from Yekhehāl, found in the *Math* of Atmārām, the author of *Shrī Dāsaviśhrāmadhāma*. These MSS are designated by *Om*, *Shrī*, *Ra* and *Ma*, and their dates Mr Dev gives as 1728, 1578, 1678, 1758 respectively. The Ms *Om* was used for printing, but the variations found in *Shrī*, *Ra*, and *Ma* are indicated in foot notes. In printed form the *Grantharāj* covers 196 pages²

The *Grantharāj* is a philosophical work in verse, consisting of eight chapters (*Prakaran*) put in the form of a dialogue between *Guru* and Disciple. The Disciple asks questions regarding the true meaning of *Bandha* [Bondage of the Soul], *Moksha* [Deliverance] and *Jīvanmukti* [Deliverance though still living]. The answers of the *Guru* are in accord with the usual Vedantic formulae, and are corroborated by quotations from the *Bṛihadāraṇyaka*, *Taittirīya* and *Chhāndogya Upanishads*.

Gītārṇava The two first chapters of this work were published by Mr V L Bhāve in 1905, in the *Mahārāshtrakavi* series. The MS was given him by Shridhar Avadhūta Deshpānde of Ambā Jogāī. The age of the MS is not indicated. The *Gītārṇava* is a commentary on the 18 chapters of the *Bhagavadgītā*. Every word of the original is commented upon, the whole making a voluminous work, said to consist of 125,000 verses. In the second chapter the author inserts at some length a story of human life and its sorrows.

² See Preface to *Grantharāj*, page 12

also an amusing story at considerable length, of a Brahman who even under the greatest pressure refused to use Prākṛit for communication, employing only Sanskrit.

Dāsodigambarkṛit Santavijaya Mr Bhāve in the Journal of the Bharat Itihas Samshodhak Mandal 1915 vol. 12 page 106 gives a summary of the 34 chapters of the Santavijaya with its long list of Marathā Saints beginning with Dnyanadev

List of published and unpublished Works

The following list of 52 works of Dasopant in Marathi and Sanskrit is given by Mr S S Dev See preface to the Grantharaj page 4

Gitarnava	Bhaktirajakavacha
Gītārthabodh	Vajrapanjarakavacha
Avadhutarāj	Sahasranamāṅkī
Grantharaj	Dattatreyaanamāvah
Prabodhodaya Pūrvārdha	Dasa Dvadasa and Sata Namavali
Prabodhodaya Uttarardha	Mangalamūrtipūjā
Sihūlagitā	Vāchakīpūjā
Vakyavṛtti (in prose)	Mahapūja
Panchikaraṇ (written on cloth)	Mānasikapūja
Padarnava	Vedoktapūjā
Dattātreyamāhātmya	Vardikapūjā
Gītābhashya	Yantrapūja
Sārthagītā	Nāmanṛtatotra
Avadhūtāgitā	Gītāstotra
Anugītā	Prabandhastotra

Dattātreyasahasranāmastotra	Gītāprabandhastotra
Dattātreyadaśanāmastotra	Siddhamālāmantrastotra
Dattātreyadvādaśanāmastotra	Upakālastotra
Dattātreyashodaśanāmastotra	Shodaśāvatārastotra
Dattātreyāśatanāmastotra	Shodaśāvatāraprādurbhāvastotra
Siddhadattātreyāstotra	Āgamanīgama
Shadguruyantra	Vedapādākhyaastotra
Shodaśadalayantra	Shodaśāvatāradyānas-totra
Atrīpanchakapradhānayantra	Daśopaniśadbhāshya
Śivastotra	
Gurustotra	
Shodaśastotra	
Śītajvaranivāranastotra	

Historical Notes

Dāsoṇant Dīgambār is believed to have born in A D 1551 and died in 1615³ He was thus the contemporary of the great Poet-Saint Eknāth (1548 1609) and tradition records their meeting together⁴ He lived during the reign of that tolerant Muhammadan Emperor Akbar, but under the immediate rule of the Muhammadan king at Bedar, Alī

³ More exactly, in Indian chronology, he was born in Shaka 1473, Bhādrapada, Vadya 8 and died in Shaka 1537 Magha, Vadya 6 This I give on the authority of Mr Viśhvānāth Kāshināth Rājwade See Granthamālā of 1902, also Mr S S Dev in preface of Grantharaj page 2 Also Mr V L Bhavē in Maharashtra Sarasvat page 117 I am unaware of their authority, but presume the dates were obtained locally from Dasopant's descendants at Amba Jogai

⁴ Mahipatī in his Bhaktalīlāmṛit, Chap 22, 48 68 and 81—101

Barid Shah.* When Dāsopant died (1615) Tukaram at Dehu and Rāmdās at Jāmb were boys of seven years of age.

At Amba Jogār also known as Momināhād in the Hyderabad State there is the *Samādhi* or tomb of Dāsopant Digambar. There are also at the same place two families claiming descent from Dasopant the one called the major branch (*Thorleñ devghar*) the other the minor branch (*Dhakteñ devghar*). In the major branch the present representative in the line of discipleship is Shridhar Avadhuta Deshpāñde. There is also a branch of the family at Bavagi near Bedar and still another at Chandrapūr near Nāgpur. All these branches are said to possess manuscript copies of Dāsopant's works.[†]

It is evident from the voluminous nature of Dasopant's works their contents language, style etc. that he was a man of learning and of piety and given to untiring labor.

The question of his influence on his own and following times is not easy to answer. Copies of his works have been

The Barids were generals in the army of the Bahama kings at Bedar and in 1539 displaced the Bahama dynasty. Ali Barid Shah, under whom Dasopant must have lived, died in 1582. See Kincaid's *History of the Maratha People* The Bahamani Kingdom pages 60 to 79 and 102.

The family line is as follows: Digambar Dasopant, Dattajipant Vishvambhar Dasoba, Dattaji, Devaji, Vishvambhar Gurubova Avadhuta, Atrivarada, Vishvambhara. See Rajwade in *Grantha mala* under Dasopant, and *Maharashtra Sarasvat*, page 119.

Grantharaj page 4 of preface. Also *Maharashtrakavi*, Part 2, page 39.

thus far found only with his descendants, and in the *Math* of Atmārām, the author of *Shrī Dāsavishrāmādhāma*, at Yekhehal. His *Gītārṇava* was, however, known to Moropant (1729-1794), and Mahīpatī (1715-1790) relates of Dāsopant's meeting Eknāth on two occasions. His works were probably known to Rāmdās. The evidence of this is two-fold. (1) Gīrdhar, the disciple of Rāmdās, in his *Samarthapratāpa*,⁸ conceives of a banquet given by Rāmdās to authors past and present, at which the viands were their respective literary works. Dāsopant is mentioned as guest, and the *Gītārṇava* as his special contribution to the banquet. *Dāso Dīgambara svayampāki sovale Gītārṇavarāśin sampūrṇa jevile* (*Shrī Samarthapratāpa* 16, 34). (2) There is a very noticeable similarity between some portions of Rāmdās' *Dāsbodh* and the *Grantharāj* and the *Gītārṇava*. Compare Rāmdās' picture of human life in (*Dashak* 3, *Samās* 1-4) with *Gītārṇava* Chap. 2, 2115-2175, and *Grantharāj* Chap. 3, 55 and following.

⁸ *Shrī Samarthapratāpa* by Gīrdhar, page 99, published by S. S. Dev at Dhulia in the Ramdas and Ramdasī series, 1912 (shaka 1834).

श्रीदासोपंतचरित्र

श्रीगणेशायनम । श्रीसरस्वत्यै नम । श्रीमदादिगुरुदत्तात्रेयाय नम ।
 ॐ नमो सद्गुरु दिगंबर । सहजानन्दा । सौख्यसमुद्रा । अज्ञानतमहर
 दिवाकरा । गणेशरूपा, तुज नमो ॥ १ ॥ सकृत् म्हणता गणपति ।
 समूळ हरे देहभ्रांति । तूच प्रादसी सर्वो मूर्ती । सर्वातरात्मा, दयाळू
 ॥ २ ॥ जय जय आदिमाये जगदधिके । स्वानदवर्णाचे दिव्य कळिके ।
 भक्तवत्सले । विश्वव्यापिके । विघ्नानदे । श्रीशारदा ॥ ३ ॥ मातां
 वदू कुळस्वामी, । ऐसे म्हणतां सप्रेमी । स्वये प्रकटून हृदयपर्धी । प्रेम
 वेतसे बाधातर ॥ ४ ॥ प्रेमपुरनायक । ऐसे वाखाणितो व्यासादिक, ।
 ब्रह्मादिकांचे ध्येय देख, । मार्तंड माझा कुळदेवत ॥ ५ ॥ व्यास व्यासां
 हत्कमळी । वृत्ति राली तत्पदकमळी, । तर्णे योगे पुष्टि चढली ।
 निज वाचेसि निश्चये ॥ ६ ॥ सप्रेम वदूनि मातापिता । जे सकळ
 देवताचे स्थान तत्त्वता । त्याचे अमयकर घेऊनि माया । प्रेमास पात्र मी
 झालों ॥ ७ ॥ माता वदू सतसज्जन, । जे वैराग्यासिधूची दिव्य रत्ने, ।
 त्याचे अमय होताचि पूण । पुढे चालेल प्रयरचना ॥ ८ ॥ त्रयमूर्तिरूप
 दत्तात्रेय, । ब्रह्मादिकांचे निजध्येय, । सपूर्ण उपनिषदांचे गर्भ होय ।
 अतर्क्य महिमा निगमागमा, ॥ ९ ॥ तो दत्तच माझा सद्गुरु । नाम
 जपाचे श्रीदिगंबर, । सहजानन्ददायक, चराचर, । अतरात्मा, सर्वेश
 ॥ १० ॥ त्याचे अवतारचरित्र, । जें सुखाचे सुखसागर, । युगायुगीं जें
 झाले विचित्र । तें परिसारे स्वानंद ॥ ११ ॥ जो आदिगुरु योगिराज, ।
 जो विवाचे मूळ बीज, । जगदोद्वारास्तव सहज । अवतारले मनुजरूप
 ॥ १२ ॥ ते मानवी दिसतांही निर्धार । ते मानवी नव्हे, सर्वेश्वर, ।
 त्याचे जें चरित्र सार । बघू इच्छीं निजचिती ॥ १३ ॥ तरि चिंताचे

चेतकत्व, । बुद्धीचें बोधकत्व । सद्गुरु असतां सत्यत्व; ! त्यावीण
वदती कोण असे ? ॥ १४ ॥ तेच वैखरी प्रवेशून । कथन करवीतसे
स्वसत्तेन; । तें परिसावें स्वानंदमन । श्रोते तुम्ही दयाळू. ॥ १५ ॥
नारायणपेठचे देशपाडिये । नाम ज्याचें दिगंबरराये, । पार्वती त्याची
भार्या निश्चयें, । पुण्यश्लोकामाजी अग्रणी. ॥ १६ ॥ नेणो तें जन्म-
जन्मातरीं । काय आराधिलें श्रीहरि. । तरिच त्याचे उदरी । अवधूत
अवतारले पुत्ररूपें. ॥ १७ ॥ नाम ज्याचें दासो दिगंबर, । जे
स्वामीही असेत निर्धार, । ज्याचें मुखों गीतार्यगजर । सव्वालक्ष
झाला असे. ॥ १८ ॥ तेच महाराज दासोपंत । श्रीदत्तचि ते मूर्ति-
मंत, । जगदोद्धारास्तव निश्चित । त्या गृहस्थाधरीं अवतारले ॥ १९ ॥
सुहास्यवदन, आकर्षणयन, । सरळनासिक, गौरवर्ण । आजानुबाहु,
सर्वलक्षणसंपन्न, । अनुपम्य, जर्गी अवतारले. ॥ २० ॥ माता पिता
सौभाग्यसंपन्न । त्याचें उपनयन आणि लग्न । करिते झाले द्रव्य खर्चून ।
स्वानंदेसों त्या काळीं. ॥ २१ ॥ यापरी त्याचे मातापिता । पुत्रसह-
वर्तमान असता । पुढें काय वर्तली कथा । ते परिसावी सप्रेम. ॥ २२ ॥
नारायणपेठादि पंच महाल । दिगंबरराय देशस्थ तेथील; । ते फार योग्य
असता वहिल । तेथील अधिकारी तेच होते. ॥ २३ ॥ तेथील द्रव्य
संपूर्ण । देशपाडियाचे विद्यमान । सरकारों पावतें करून । घावें ऐसा
नेम असे. ॥ २४ ॥ यापरी मर्यादा असता । एके वर्षीं अवर्षण पडता ।
सरकारपैका न पोहचता । यास नेलें वेदरासि. ॥ २५ ॥ तेव्हा संपूर्ण
देशमाझारी । बहमनी पादशाह अधिकारी । ते राहत असता वेदरीं । तेथेच
नेलें त्यालागीं. ॥ २६ ॥ दोन लक्ष रुपये । बाकी असता निश्चयें ।
तेव्हा केलें तें काय । परिसावें सविस्तर. ॥ २७ ॥ त्यास पुसता
‘सरकारपैका । तुजकडे बाकी असता निका । तो दिलेवाचूनि सुटका ।
तुजला कैसी होईल ?’ ॥ २८ ॥ येरू म्हणे, ‘अवर्षणामुळें । सरकारपैका
बाकी राहिले; । आपण दयाळु केवळ । क्षमा आता करावी.’ ॥ २९ ॥

आपुले अमय असल्यास जाण । द्रव्य देईन करोनि यत्न, । ऐसे वचन
 ऐकता जाण । बोले काय तें पादशा ॥ ३० ॥ 'तुझे सुटकेस पाहिजे
 घन । त्यास तूं देई लोकांसि जामीन । नातरि पुत्रास येथें ठेवून ।
 जाऊन पाठवीं द्रव्य कीं ' ॥ ३१ ॥ ऐकतां ऐशी यजमानमात । तो
 गृहस्थ चिंता करी मनात, । या बाळ्यास ठेवून येथ । कोण्यापरी मी
 जाळ ॥ ३२ ॥ जेव्हा गृहस्था आणिले वेदरास । तेव्हाच पुत्रही असे
 समागमेस, । पुत्र कोण अवतार पुरुष । दासोपत महाराज ॥ ३३ ॥ त्याची
 सौंदर्यता देखून । पादशा होतसे हर्षामान । म्हणतसे, 'सौंदर्य वोतून
 भावान । धडविळी काय हो ही मूर्ति ? ॥ ३४ ॥ मज पाहतां या बाळ्या ।
 घणी न पुरे वेळोवेळ । हा काय असे स्वानन्दपुतळ्या । यापरी मनीं
 माधितसे ॥ ३५ ॥ ऐसा रत्न जरि असता मम घरीं । होईल कीं
 राज्याधिकारी । संपूर्ण पहातां या चराचरी । या समान कोणी नसेचि
 ॥ ३६ ॥ संपूर्ण बुडो माझे द्रव्य । परि हा बाळ मिळ्यावा निश्चय ' ।
 कीं त्यास सतान नसता हे उपाय । मनीं योजना करितसे ॥ ३७ ॥
 आणखी काय करी विचार ? । 'हा सो दिसतो द्विजकुमार । परी
 राजचिन्ह साचार । याचे आर्गी पै असे ॥ ३८ ॥ याचा पाहतां
 मुखचंद्र । माझे न पुरे नत्रचकोर । हा प्राप्त होतां निघार । राजसिंहा-
 स्मनीं स्थापीन मी ' ॥ ३९ ॥ यापरी योजना कल्पनि मनीं, । बोले
 काय गृहस्थाळामुनि, । 'निजपुत्रासि येथें ठेवून । तू जाय आतां
 देशाकडे ॥ ४० ॥ एक मासाचा कल्पनि करार । व जाय येथुनि
 सत्वरें, । पैका पोहचता नेमावर । पुत्र येईल ॥ ४१ ॥ पैका न येतां
 मासा अर्ती । तुझा पुत्र मिळेल मम याती, । हे तरि जाण व निश्चिती, ' ।
 ऐसे पादशा सांगतसे ॥ ४२ ॥ यापरी त्याचेपासून । कागद घेतले
 लिहून, । गृहस्थ जाचार होऊन । कागद लिहून देतसे ॥ ४३ ॥
 कागद देऊन त्यासि । प्रयाण केलें देशासि, । चिंता करितसे निज-
 मानसी । 'पुनरपि हा पुत्र पाहीन काय ? ॥ ४४ ॥ कैसें दैव दुर्वर ' ।

सोझून कैसा जाऊं हा पुत्र ? । पुत्र नव्हे, हा प्राण माझा निर्वार । केवि आता ठेवूं मी ? ॥ ४५ ॥ यापरी मनीं करुनि चिता । हृदयीं आठवूनि श्रीअवधूता । वोले काय पुत्रासि तत्वता । ते परिसावे, भाविकहो. ॥ ४६ ॥ ‘अरे पुत्रा, तान्हया, । अति सुकुमार कीं, रे, तुझी काया; । क्षणैक राहता तुज साडूनिया । तें युगावत् कीं, रे, मजलागीं. ॥ ४७ ॥ जळो जळो माझे जिणें ! । कीं जळो जळो माझे प्रपंच करणें ! । तूं माझे पंचप्राण । टाकूनि आता केवि जाऊं ? ’ ॥ ४८ ॥ तेव्हा वोले काय पुत्रराज, । “ तोच हृदयस्य असता श्रीयोगिराज । त्यालाच असे आपली लाज; । चिता किनिमित्त पै करिता ? ॥ ४९ ॥ तोचि आमुचा कुलदैवते, । तोच रक्षील मातें, । तो जगदात्मा निश्चितें, । तो सन्मुख असता, भय काये ? ॥ ५० ॥ ज्याचे स्मरणें भवमय उडे, । ज्याचे स्मरणमात्रें कैवल्य जोडे, । ज्याचे स्मरणें सहजानंद वडे, । हें काय वापुडें यालागीं ? ॥ ५१ ॥ आपण न करिता अनमान । प्रयाण करावें देशालागून; । द्रव्यही देईल तोचि जाण, । भेटही सत्वर वडेल. ” ॥ ५२ ॥ ऐशी ऐकोनि पुत्र-वचनोक्ति । निघता झाला सत्वरगती । हृदयीं आठवूनि अवधूतमूर्ति; । येऊन पोंहचळा स्वदेशा. ॥ ५३ ॥ त्यानीं देशास गेल्यानंतर । काय वर्तला समाचार, । तेंही ऐकावे अत्यादर । श्रोते तुम्हीं दयाळू. ॥ ५४ ॥ बेदरसमीप असता नृसिहक्षेत्र, । झरणीनृसिह हें नाम निर्धार, । तेथें येत असावें साचार । वाळ खानासि प्रतिदिनीं. ॥ ५५ ॥ तेथिचा एक रुपया रोज । याचे भोजनाचे काज । पादशा नेमिलासे सहज, । परी याचेनि मते काय ? ॥ ५६ ॥ नित्य खानमात्र करून । तो रुपया द्यावा ब्राह्मणाकारणें, । आपण करावें उपोषण, । हृदयीं ध्याता दत्तमूर्ति. ॥ ५७ ॥ तें ध्यानच अमृतपान । त्यानीं करीत होते अनुदिन, । तेणेयोगें दैदीप्यमान । वाल दिसतसे सर्वासि. ॥ ५८ ॥ तेथील संपूर्ण नारी, नर । पाहूनि वाळ सकुमार । वोलताति नाना प्रकार । कळवळेसीं त्या कार्ळी. ॥ ५९ ॥ कोणी म्हणती, ‘हा लक्षणसंपन्न,’ ।

कोणी म्हणती, 'मदनमोहन,' । कोणी म्हणती, 'धन्य याची जन्मी जाण' । ऐसा पुत्र प्रसवली' ॥ ६० ॥ बाळण म्हणती, 'हा नव्हे बाळ, । हे बाळार्चे लक्षण नव्हे केवळ, । हा योगजष्ट असे अचळ । आम्हां काहीं कळेना ॥ ६१ ॥ जें द्रव्य मिळते आपणा । तें देतसे बाळणा, । आपण जेवितो किंवा उपोषणा । राहतो काहीं कळेना ॥ ६२ ॥ बाप गेलासे सोदून यासि । त्याची चिंता नसेच मानसो । हा तो केवळ तेजोराशी, । यासि रखो धीहरि ॥ ६३ ॥ येथील यवनास नसे संतान । तो पुत्र कळू इच्छितो निजअंत करण, । तरि रखो यास उमारमण, । कैलासपति, श्रीशकर' ॥ ६४ ॥ कोणी म्हणती 'आराध्यदेवत । या बाळास रखेल निश्चित, । तेजेंयोगें हा मुक्त । होईल सत्य जाणावा' ॥ ६५ ॥ यापरी त्रिविध लोक । बोळती एकमेक, । परि त्याचे मनीं देख । काहींच चिंता नसेचि ॥ ६६ ॥ परि तो पादशा मोजीतसे दिन । केव्हां मास होईल पूर्ण ? । कव्हां त्यापूं राबसिहासन । या बाळासि स्वामर्दे ॥ ६७ ॥ त्याचे इकडे मातापिता । पुत्रास्तव करिती चिंता । द्रव्याची खटपट न होता । उद्धिग फार गहत्से ॥ ६८ ॥ असो यापरी लोटत लोटत । मातास आळे दिवस भरत, । बापाकडील द्रव्य न येतां निश्चित । बाळ काय करी तेववा ? ॥ ६९ ॥ मनीं म्हणतसे 'माझे जन्म । ब्रह्मुखीं झालें सुगम, । यायोगें परम संजम । मानीत फार होतों कीं, ॥ ७० ॥ चौ-यायशी लक्ष जाण । दुर्लभ कां नरदेह पूर्ण, । त्याहीमाजी कुळीं बाळण । येणें दुर्लभ असे कीं ॥ ७१ ॥ आतां पुढें माझी गति । काय होते निश्चिती ? । शरण जाऊं कोणाप्रती ? । ब्रह्मत्व कोण राखेल ? ॥ ७२ ॥ मास तो चाळिला भरत भरत, । आम्हांस कैवें द्रव्य प्राप्त ? । कैसा मी होईन मुक्त । कर्ता मेरेल कोण ?' ॥ ७३ ॥ यापरी चिंता करितां चिती । माताची झाली समाधि, । ते दिवशीं प्राप्त'काळीं बाळ्याप्रति । बोळे काय तो यवन ? ॥ ७४ ॥ 'आज सध्याकाळपर्यंत । घाट पाहणें निश्चित, । द्रव्य

आल्या तूते । पाठवीन सत्य पित्याकडे. ॥ ७५ ॥ जरि न येईल आज
 द्रव्य । तुजला करूं यवन निश्चयें. । यात काहीं नसे संशय । सत्य,
 सत्य, रे सकुमारा.' ॥ ७६ ॥ वज्ररूप शब्द पडता श्रवणीं । ते भेदून
 गेले अंतःकर्णीं, । त्याचें मोचन दत्तावाचूनि । काहींच नसे त्यालागीं-
 ॥ ७७ ॥ कोमाइलें मुखकमल, । नेत्रीं चालिलें दुःखजळ, । चित्त
 झालें असे व्याकुळ, । काहींच त्यासि उमजेना. ॥ ७८ ॥ मनीं म्हणतसे,
 'पित्याची आस । आजपर्यंत होती निजमानस; । आता तेही दिसे
 निरास. । पुढील भविष्य कळेना. ॥ ७९ ॥ आता माझे आराव्यदैवत, ।
 जो ब्रह्मादिकाचा ध्येय निश्चित, । त्यावाचून वारेल हे अनर्थ, ।
 पाहता कोणी दिसेना.' ॥ ८० ॥ ऐसें भावून निज मनीं, । चित्त
 रुकाग्र करुनि, । वृत्ति ठेवूनि अवधूतचरणीं । घावा करीतसे त्याकाळीं-
 ॥ ८१ ॥ जय जय अत्रितनया! आनंदनिलया! । आनंदकारका भक्त-
 समुदाया! । आता तुजवाचूनि, श्रीयोगीराया, । शरण जाऊं कोणासि?
 ॥ ८२ ॥ तूं तो सर्वातरंग । असूनिही निर्गुण, निःसंग; । तुझे चरित्र
 अभंग । ब्रह्मादिकासि अगम्य. ॥ ८३ ॥ अगम्य तुझी कीर्ति देख, ।
 अभिनव तुझी करणी अलौकिक, । तूं सकळसाक्षी, सर्वप्रकाशक, ।
 सन्मयरूपा, संकाश. ॥ ८४ ॥ सर्वाचा तूं अससी ईश । यास्तव तुझे
 नाम जगदीश, । जग म्हणायाचें ही भ्राति निःशेष । तुझे ठायीं दिसेना-
 ॥ ८५ ॥ तू तो निष्कळंक, निर्विकार, । भक्तास्तव होऊनि साकार ।
 विहरसी निजचराचर, । अंतरंगा, दयाळा. ॥ ८६ ॥ तुज ऐसा नसे
 दयाळू, । तुज ऐसा नसे कृपाळू, । तुलाच असे माझा कळवळू ।
 कैवल्यकंद । करुणार्णवा. ॥ ८७ ॥ तूं तो केवळ अद्वय सच्चिदानंद, ।
 भक्तवत्सल, स्वानंदकंद; । भक्तप्रतिपाळक हें ब्रीद । तुझे असे, रे
 दिगंबर. ॥ ८८ ॥ तूं अससी जरि भक्तप्रतिपाळक, । आज सत्य
 करसील देख. । सत्यच तूं दीनवत्सल, सहजानंददायक, । अंतरात्मा,
 दिगंबर. ॥ ८९ ॥ मी जन्मलों ज्याचे उदरीं । ते बाप राहिले देशा-

तरी । तू बाप असली दयातरी । यास्तव पाहतो तुजलागी ॥ ९० ॥
 तू विधाचा अननीतनु, । तू विधाचा त्रिपालकु, । तू विधाचा,
 विधन्यापु, । विधात्मा, सर्वशा ॥ ९१ ॥ हा तो यवनरूप व्याघ्र ।
 मज गिळू पाह समप्र, । तरि कुमानाचे वधू शीघ्र, । रक्षीं माते,
 दयाळा ॥ ९२ ॥ हा तो यवनरूप समुद्र । यात बुडवू पाहता निवार, ।
 तरि तू तारक, कर्णधार, । फाडी वेगें, कृपाळा ॥ ९३ ॥ हा तो
 यवनकायस्थ । दहून करावा काळरूप । ऐसें इच्छिता, तू चिरूप ।
 गाडी अमता, मय काय ? ॥ ९४ ॥ हा यवनरूप वेडी । ठोकू इच्छितो
 अति तातडी, । तरि तू फेवारी प्रौढी । तोडो सत्पर, गीनस्थ ॥ ९५ ॥
 हा यवनरूप यवामि । यांत ओटू पाहता मज लागूनि, । तरि तू कृपा
 घन वधूनि । शीतळ करी, रे, त्यामागा ॥ ९६ ॥ आता तुजवीण
 मज बाळगें । कोण रक्षील, गा दीनानाथ ? । घाय, घाय गा श्रीअवधूत ।
 अत फिती पाहतोसि ? ॥ ९७ ॥ ह तुझ अत पाहण्यांत । माझा प्राण
 जाता निश्चित, । यास्तव घाय, घाय, रे, स्वरित, । हें दुरित माझे
 निवार ॥ ९८ ॥ जरि माता उपेक्षी वाळावरि, । तरि त्याचें सरक्षण
 काण करी ? । तूच भाउली, गा, निघारी, । घोसगा घेई मजलागी
 ॥ ९९ ॥ आज अस्तास जातां दिनमणि । माझे व्रतत्यास असे हानि, ।
 हें तों जाणवोस को दयाणी, । दयाणवा, दयाळा ॥ १०० ॥ व्रतत्व
 माझे शुद्ध मौक्तिक । तो बुडवू पाह यवनगर्ते देखा । तू रक्षी, गा
 दीनरक्षक, । दुष्टशिक्षाकारणा ॥ १०१ ॥ हें दुरित माझे दुर्धर । वारी
 वारी, गा, गा, त्रिगिर । दिगयरा, तुजवांचोनि साधार । कोणीच
 मजला नसे को ? ॥ १०२ ॥ यापरी करितां हृदयी ध्यान । नेत्री पात
 होतसे जीवन, । दशदिशा पाह म्यानयदन, । फाडीच त्याला मुचेना
 ॥ १०३ ॥ तेव्हा पटिका राहिला दिवस, । हर्ष न माये पादशास, । यवन-
 दीक्षित काजीस । बोलावून काय आज्ञापी ? ॥ १०४ ॥ आणखी हाठीम
 वाळी लाका । बोलावून माझ्या अनेका । पुसतसे होऊन हरिखा ।

सर्वत्रासि त्या कार्ळी. ॥ १०५ ॥ “याचे पित्यानें मासाचा करार । करून ठेविला हा कुमार, । ते आजच्यास झाला निर्धार. । पुढें काय करावें ? ॥ १०६ ॥ ‘मासास न पाठवूं जरि द्रव्य । यास यवन करावा निश्चयें;’ । हा तो करार याचे बापाचा होय । हें तों तुम्हास ठाऊक. ॥ १०७ ॥ शब्द नसे कीं आम्हावरि । स्वमर्ती मेळविता आजिचे रात्री; । यास तुम्ही मिळोन सर्व नरनारी । काय उत्तर पै देता ?” ॥ १०८ ॥ यापरी निकर-शब्द पडता श्रवणीं । अश्रुपात होतसे सर्वत्र नयनीं; । कंठ दाटलासे सर्वालागून, । मुखी शब्द निघेचिना ॥ १०९ ॥ ब्रह्ममंडळी मिळाले फार, । कोणाचे मुखी न निघे उत्तर. । म्लानवदन होऊन सर्वत्र । धावा करिती देवासि. ॥ ११० ॥ ‘अरे देवा, भक्तवत्सला ! । अरे देवा, ब्रह्मकुळ-प्रतिपाळा ! । अरे देवा, करुणाकल्लोळा ! । काय तमाशा पाहतोसि ? ॥ १११ ॥ हा बाळ तो द्विजकुळभूषण, । हा बाळ तो गुणसंपन्न, । हा बाळ तो आमुचे प्राणांचा प्राण, । रक्षीं रक्षीं, गा दयाळा.’ ॥ ११२ ॥ तेव्हा बाळ आणिलासे सभेमीतरीं. । तो नसे देहावरि, । देहसाक्षी जो त्यास पाचारी । अनन्ययोगें त्याकार्ळी. ॥ ११३ ॥ नेत्र झाकून एकसरीं । आळवीतसे निज कैवारी, । कैवारी तो त्याचे अंतरीं । स्वतःसिद्धच पै असे. ॥ ११४ ॥ तेव्हा त्याचे दृष्टीस न पडे जन; । जनीं दिसे जनार्दन; । जनार्दनीं वृत्ति रंगली पूर्ण । देहभ्राति सहज पै. ॥ ११५ ॥ तेव्हा सद्गुरु श्रीदिगंबर, । दीनजनाचा कैवार । काय केला चमत्कार, । तें ऐकावे स्वानंदें. ॥ ११६ ॥ आपण होऊन पाडेवार । हातीं काठी, कावळ खादेवर । द्रव्य हुंड्या घेऊन निजकर । प्रगटले तेथें त्याकार्ळी ॥ ११७ ॥ मुखी म्हणतसे ‘सलाम, सलाम;’ । चहूंकडे पाहतसे अतिसंभ्रम, । तो तरि प्रत्यक्ष पुरुषोत्तम । कोणी नोळखती मतिमंद. ॥ ११८ ॥ ‘हुंड्या ध्या, ध्या;’ ऐशी हाक । दीननाथ देता निःशंक, । ते हाक नव्हे, बाळाचें द्विजत्व राख, । कोणी त्यासि ओळखेचिना. ॥ ११९ ॥ तेव्हा बोले श्रीदिगंबर, । ‘अरे, मी आलों पाडेवार, । काहीं पुसा, जी, समाचार ।

सामेन आता, या काळी' ॥ १२० ॥ तेव्हा सेवक पुसती त्यालागून, ।
 'अरे, तू कोळिला? काण?' । येरू म्हणे 'नारायणपेठगून । दुष्ट्या घेऊन
 पै आलों' ॥ १२१ ॥ हे ध्वनि पडतां कार्णी । सर्वत्रासि हर्ष न माये
 गगनी । आनंदपूर झाला मकळांलागून । त्याच्या चित्तसरितसि
 ॥ १२२ ॥ काय ह्वाचा पूर फुटला, । काय ह्वाचा वर्षाव झाला, । काय
 स्वानंदाचा कूप सापडला, । स्वानंदेसि सर्वस्व ॥ १२३ ॥ जहाज बुडता
 लागला कडेस, । किंवा मरत्या मिळे अमृततरस, । तेंवि हर्ष सर्वत्रास ।
 झाला असे त्या काळी ॥ १२४ ॥ सर्वत्राचे मुखचंद्रास । खेदकेतुप्रक्षण
 स्त्रेप्रस । लागला असे नि शेष, । तो अवभूतअपे निवर्तला ॥ १२५ ॥
 तेव्हा वाळास घोलती ब्रक्षवृद, । 'घन्य, घन्य, रे, तुझे प्रारब्ध ! ।
 तुज साक्षा असता, अद्वयानंद । कुलस्वामी, मय केवें ॥ १२६ ॥
 आतां उधडी, रे, कमलनयन, । द्रव्य पाठविलें तुझ्या पित्यान, । तो
 सन्मुख असे मनुष्य पूर्ण, । पूर्णानंदि तू पाहों' ॥ १२७ ॥ मात ऐकतां
 अवनशर । चहूकडे पाहे उधडून नेत्र, । तरि तो उमा असे सामोर ।
 मनुष्यरूपे कुलस्वामी ॥ १२८ ॥ तेव्हा नेत्रीं चालिले सप्रेम जीवन, ।
 समेस चालितसे छोटगण, । आनंदें मुखीं न निघे वचन, । सहजानंद-
 सागरी, बुडतसे ॥ १२९ ॥ तेव्हा जें सुख झालें त्याप्रति । वर्णितां
 सुकेळीं होती तृप्ति, । मग इतपची काय गति? । कोण वर्णू शकेल
 तें सुख? ॥ १३० ॥ पोढशक्तलायुक्त मुचाफर । उदया पावला पौर्णि-
 मेच्या रात्र, । तेंवि त्या मुलाचा मुखचंद्र । शोभतसे त्या काळी,
 ॥ १३१ ॥ किंवा त्याचे मुखांशुज । खेदरात्रौ पावले सकोच, । दिगंबर-
 रविउदय होता, सहज । विकसित पै होय ॥ १३२ ॥ त्याचा मुखा-
 नुवम्यानंदमकरंद । घेऊन तेथील ब्रक्षमिलिंद । होऊनि तेव्हां ब्रह्मानंद ।
 ब्रह्मानंदसागरी बुडतसे ॥ १३३ ॥ त्या काळीं पादशा आपण । पुसतसे
 त्या मनुष्यालागून, । 'अरे, तू कोठीला? कोण? । कोणी तुजला
 धाडिले?' ॥ १३४ ॥ येरू म्हणे 'दिगंबराचे सेवक । जाणून आम्हांस

फार विश्वासुक, । हुंड्या देऊन आमचे हस्तक । पाठविला असे सर्वस्व. ?
 ॥ १३५ ॥ पादशा म्हणे, 'तूं चाकर । किती दिवसांचा निवार ? ।
 आणि नामही सत्वर । साग आता या काळीं.' ॥ १३६ ॥ 'नाम तों
 दत्ताजी जाण, । चाकर सप्त पिढ्यापासून,' । मुशारा पुसता पूर्ण ।
 बोले 'अनार्थी मी असें. ॥ १३७ ॥ त्यानीं मजला टाकून । कदापि न
 राहती एक क्षण ; । जागृति, सुधुस्ती आणि स्वप्न । त्याचे सन्निध मी
 असें. ॥ १३८ ॥ मज त्यास सोडून एक क्षण । राहता, तें युगासमान ; ।
 आता या बाळाकारणे । पाठविलें असता, मी आलों. ॥ १३९ ॥ आपुला
 जो वाकी पैका । त्याच्या हुंड्या असे देखा. । हे दर्शनीं हुंड्या अति
 चोखा, । यास उधार नसेचि. ॥ १४० ॥ हुंड्याचा विश्वास नसे तुम्हासी, ।
 तरी द्रव्य रोकडें असे मजपाशी ; । ते देईन संपूर्ण निश्चयेंसि, । व्यावे,
 आता या काळीं' ॥ १४१ ॥ यापरीं बोलोनि त्यासि । पुढें वीतिले
 द्रव्यराशि ; । ते पाहता सर्वत्रासि । आश्चर्यकारक दिसतसे. ॥ १४२ ॥ रुपये
 मोजिजेपर्यंत । मनुष्य होता तेथें निश्चित ; । तो मनुष्य काय ? श्रीअवधूत ।
 स्वामी माझा, श्रीदिगंबर. ॥ १४३ ॥ धन्य तेथील सभाग्य लोक ! ।
 धन्य पादशा पुण्यश्लोक ! । धन्य तें महाराज बाळक ! । अवतारपुरुष
 भूतळीं. ॥ १४४ ॥ जे योगयागादि कर्मी शिणती, । तीर्ययात्रा करिता
 वय नाशितो, । दुर्लभ, दुर्लभ, तयाप्रति. । यापरी दर्शन होईल ?
 ॥ १४५ ॥ धन्य माझा श्रीदिगंबर ! । दूर ठेवूनि प्रभुत्वबडिवार, ।
 स्वआर्गे होऊनि पाडेवार, । धावा घेतसे भक्तास्तव. ॥ १४६ ॥ ज्याचे
 अंगीं नसे लहान, थोर, । ज्यासि वर्णिता भागले वेद चार ; । सहा
 शास्त्रां नव्हे निर्धार ; । अठराची गति सहज खुटे ; ॥ १४७ ॥ उत्पत्त्यादि
 व्यवहार । ज्याचे मायेचे बडिवार, । तीसही न कळे कळा निर्धार, ।
 ऐसा तो प्रमुराणा. ॥ १४८ ॥ ज्यास नसे येणें, जाणें, । तो संपूर्ण
 जर्गी परिपूर्ण ; । त्यासि पाडेवार म्हणणे । हें अभिनव पै असे.
 ॥ १४९ ॥ पाडेवार पादशा अंतरीं । तोच भरला कीं चराचरी ; । परि

निजमत्तस्तव परोपरी । चरित सहन पै दाविती ॥ १९० ॥ असो ते
 रूपये मोजल्यावर । पादशा म्हणे, 'कोठें तो पाडेवार ? । रसीब चावी
 निवार । मोहरानिशीं त्यालागीं ' ॥ १९१ ॥ पाडेवार कोण ? कोठीला ? ।
 जेथें प्रगटे तथें गुप्त झाला । परि त्याचा वेध लागला । पादशासि त्या
 काळी ॥ १९२ ॥ म्हणतसे, 'दावा, दावारे, तो पाडेवार । त्यास्तव
 पुढ्यात कीं, रे, माझे नेत्र, । नेत्रांचे तज साचार । तो मज्जला ऐसा
 पै गमता ॥ १९३ ॥ जळो जळो हे द्रव्यराशी ' । यास्तव समापण
 आसि । नाहीं केळें, कीं मी पापराशी । तो कैसा मज्जला भेटेल ?
 ॥ १९४ ॥ तो काय या समास्थानीं । गेला कीं मोह धाळनि ? । सर्व-
 त्रांची दृष्टि चोळनि । गेला कोठें कळेना ॥ १९५ ॥ त्यासि देऊनि
 फार इनाम । करू त्यानि अति सधम । या बाळासि पाळवू त्यासमा
 गम । ऐशी इच्छा पै होती ॥ १९६ ॥ हुडका, हुडका, रे, चडूंकडे ।
 गेला गेला तो कोणीकडे ? । सत्वर आणा, रे, छद्दीपुटे । माझ्या आता
 अविलंबे ॥ १९७ ॥ सेवक बोलती त्यावेळीं । 'आतांच हाता उभा
 ठाकला, । सर्वत्राचा चोळनि डोळा । गेला कोठें, कळेना ॥ १९८ ॥
 जो ब्रह्मादिकांचे दृष्टीस न पडे । तो मानवांलागीं कैवि सापडे ? । ज्यासि
 सद्गुरुचें पद जोडे । त्यासिच घडे दर्शन ॥ १९९ ॥ तथापि तो पादशा
 पुण्यवत, । पुण्यवतच तेथील लोक समस्त, । तरिच श्रीभवभूत । दर्शन
 देतसे मनुजसुपे ॥ २०० ॥ धन्यचि तें विदुरनगर । ज्यास म्हणती वेदर ।
 तथें प्रगटतसे श्रीवर । निजमत्तचें कैवळें ॥ २०१ ॥ आणखी दामाजी
 पत्तासाठी । मत्तवत्सल श्रीजगज्वेठी । घावा केला असे उल्लंघी । पंदरीहूनि
 स्वानंदें ॥ २०२ ॥ असो पादशा त्या काळीं, । सर्वत्र असता ब्रह्ममळी ।
 पाहूनि बाळकाकडे वेळीवेळीं, । बाले काय स्वानंदें ॥ २०३ ॥ 'धन्य याचें
 देवकळ' । धन्य असे हा बाळ' । धन्य दिसे याचें कुळ' । लज्जा राखिली
 देवें याची ॥ २०४ ॥ आसां या बाळासि । पाळवावे त्याचें पित्यासि ।
 हा तो केवळ तेजोराशि, । फारच मज्जला आवडतो ' ॥ २०५ ॥

તેજા પાદશાસ વોલતી સર્વત્ર બ્રાહ્મણ, । ‘યાસ વડલી અસતી ઉપોષણ ।
 આપણ દિલ્હેલે દ્રવ્ય બ્રાહ્મણાસિ વાટૂન । દેવાસ ધ્યાત પૈ હોતા. ॥૧૬૬॥
 તે ધ્યાન ત્યાં મોજન; । ધ્યાનચિ ત્યાસ મુક્ત કરણે; । તે ધ્યાનયોગે
 કૃપા ઉપજણે । આપુલે ચિત્તો યાજવરી.’ ॥ ૧૬૭ ॥ એકતા સર્વત્રાં
 માષણ, । વાળાસિ હૃદયો આલિગૂન । વોલે કાય, ‘વસ્ત્રપ્રાવર્ણ । દેહનિ
 યાસિ પાઠવું.’ ॥૧૬૮॥ મગ આળવૂન નવરત્નહાર । આણિ હસ્તવંદાદિ
 અલંકાર, । દેહનિ વસ્ત્ર નાનાપ્રકાર, । વાળાસિ શૃંગાર પૈ કેલે. ॥૧૬૯॥
 આળવૂન નૂતન સુલાસન । વોલે કાય હર્ષાયમાન । ‘આરુઢ હોઈ તું પૂર્ણ ।
 સમક્ષ માફ્યા યા કાઠી;’ ॥ ૧૭૦ ॥ આળાલી સંતોષૂન વોલે કાય, ।
 ‘અરે, તું મજ હોસિ ફાર પ્રિય; । પ્રતિવર્ષા તુંચ ચેત જાયે, । પિત્યાસિ
 ધરો ઠેકન.’ ॥ ૧૭૧ ॥ યાપરી અનેક પ્રકાર । બોલૂન મધુરોત્તર, ।
 તોષવૂન તે સુકુમાર । પાઠવિતા જ્ઞાલા દેશાકડે. ॥ ૧૭૨ ॥ ફકડીલ
 કાય વર્તમાન, । માતાપિતા રાત્રંદિન । દ્રવ્ય નાહો પાઠવિલે મ્હણૂન ।
 પુત્રાસ્તવ ચિતા પૈ કરિતી. ॥ ૧૭૩ ॥ માતા મ્હણતી, ‘માફ્યા તાન્હ્યા
 વાળા । ન પાહતા ફુટતાત દોન્હી ડોલે; । કેજા પાહીન મરૂન ડોલે ? ।
 કૈસા મેટેલ મજલાગી ? ॥૧૭૪॥ મી દ્વાદશ વર્ષેપર્યત દેલ । સોફૂન ન
 રાહિલે ક્ષણેક; । આતા કોણ મેટવીલ મમ વાલક ? । શરણ કોણા પૈ
 જાઝ ? ॥૧૭૫॥ આતા મજલા તે વિયોગ । વિયોગ નવ્હે તે ક્ષયરોગ ।
 વ્યાપિલે અસતા સર્વાંગ, । કોણત્યા વૈદ્યા શરણ જાઝ ? ॥ ૧૭૬ ॥ તે
 વિયોગરૂપ મહિષાસુરી । મજ વ્યાપિલી બાહ્યાતરો, । કોણ મેટેલ
 પંચાક્ષરી, । પુત્રપ્રાપ્તિવિમૂતિ લાવિતીલ ? ॥ ૧૭૭ ॥ મી દ્વાદશ વર્ષે
 પોષણલાલન । કેલે, કાય તે પાદશાકારણ ! । કૈસે દુર્ધર દૈવ જાણ ! ।
 દુરાવળા માજા તાન્હ્યા. ॥ ૧૭૮ ॥ આતા કૈચી રે પુત્રપ્રાપ્તિ ! । કૈવા
 મેટેલ તો વિશ્રાંતિમૂર્તિ ! । કોણ દાવિતીલ મજપ્રતી, । આળૂન માજા
 પ્રાણસલ્યા ! ॥ ૧૭૯ ॥ એકદા, જાવોત માજે પ્રાણ, । પરી તો મેટો
 પુત્રરત્ન’ । યાપરી બોલતા નયન મરૂન । જીવનપાત પૈ હોતી. ॥૧૮૦॥

तेव्हां प्राप्तीचे मिळती नारीनर, । आगली कित्येक आससहोदर, ।
 सन्याविती नाना प्रकार, । परी तिचें ममाधान नव्हचि ॥ १८१ ॥
 म्हणता, 'मी कथळ देवहीन, । मज कैचें ते पूर्ण निधान? । मज
 आवळीच हातांतून । काणें नवी पुत्रकाटी? ॥ १८२ ॥ मीं ऐसे काय
 केलें कीं पाप दुर्धर? । काय भेद पाहिला कीं हरिहर? । काय मोडिला
 कीं कथागजर! । तणें पाग हा प्राप्त ॥ १८३ ॥ किंवा निदिला साधु-
 सत? । अगवा बिचडिले लोकचे व्यमुत? । तरीच हा खेद निश्चित ।
 प्राप्त असे या काळी' ॥ १८४ ॥ यापरी शाक दुर्धर । करून, रडतां
 दीर्घस्वर, । लोक सांगती समाचार, । 'पुत्र तुमचा पें आला ॥ १८५ ॥
 मुखासनीं होता स्वार, । समागमे असे लोक पार, । देठळीं असे
 वसीवाहिर । पेईल आतां स्वपरा' ॥ १८६ ॥ माता म्हणती, 'हे का
 विनाद । मादिला काय पाहूनि खेद?' । ऐसे म्हणत असतां, तो स्वानद ।
 पंऊनि नमस्कार करीतस ॥ १८७ ॥ जेव्हां माता वरतें पाह, । तों
 सत्यच तो पुत्र उभा आहे । मनीं म्हणती, 'हे जामुति कां स्वम
 आहे,' । पेझी आति पें हाती ॥ १८८ ॥ त्याचे वियोगेवरून । देहाचें
 पडतें विस्मयण; । सत्यच पाहता पुनरून । हर्षसागरी पें बुडती
 ॥ १८९ ॥ तेव्हां पिताही आला धांवत । हा साध्याग करुनि प्रणिपात ।
 उभा ठाकटा नोडूनि हस्त, । त्यानदेसि त्या काळी ॥ १९० ॥ त्या
 उभयतांचें नमस्कार । चाडिले प्रभावुधार । सप्रेमे आळिगुनि कुमार ।
 मुख चुमिती त्यानंद ॥ १९१ ॥ तेव्हां त्यास ऐसें वाटलें, । मरणकाळीं
 अमृत पाजिले, । किंवा जळीं बुडतां काडिलें, । बाहिर काणी अवचित
 ॥ १९२ ॥ जेव्हां मथुरेहून । गोबुळा येऊनि, भीकृष्ण । मेळतां माता-
 पित्यास आनंद गूणे, । तदुपरी त्यास पें हात ॥ १९३ ॥ उभयता
 बुडतीं सुखसमुद्री, । उभयतांचा हर्ष न माये अथरी, । तें सुख साठवेना
 त्याच्या अतरी, । बाहिर फाकत ईंद्रियधार ॥ १९४ ॥ ते उभयतां जेव्हा
 वरतें पाहती, । तेव्हां दशदिशा मुखमयच दिसती, । समूळ उडाली

वियोगखंती । पुत्रमुखेंदु पाहता. ॥ १९५ ॥ तेव्हा मिळाले आस-
 सहोदर, । मिळाले बहुत याचक नर, । सर्वत्रा तोषवी पिता निर्धार ।
 दानमान देऊनी. ॥ १९६ ॥ उत्साह करिती, ब्रह्मसंतर्पन, । मेळवूनि
 ब्राह्मण अधिकारी पूर्ण. । त्यांस असे वाटले कीं, हा उत्पन्न । आजच
 आमचे उदरी पै आला, ॥ १९७ ॥ किवा व्याघ्रमुखांतून बाहिर आला, ।
 कीं काळें नेता खाली टाकिला, । अथवा अमृत पिऊन सजीव झाला ।
 एकाएकीं दैवबळे. ॥ १९८ ॥ अत्यानंदें विसरती, । तुझी झाली काय
 गती? । तूं आलासि कोण्या रीती? । हे पुसणें काहीं सुचेना. ॥ १९९ ॥
 ऐसे होता दिवस दोनचार, । पुत्रास पुसे पिता एकवार, । ‘अरे तुझी
 सुटिका कोण प्रकार । जाली? तें आता साग; ॥ २०० ॥ किवा न
 पुसता निघून । आलासि काय तेथून? । पुनरुपि तंटा येईल कीं जाण, ।
 साग सविस्तर निज तान्हया. ॥ २०१ ॥ तो तरी केवळ द्रव्यसक्त, ।
 केवि सोडेल द्रव्यव्यतिरिक्त? । कैसा झालासि तूं मुक्त? । हें आश्चर्य पै
 भासते. ॥ २०२ ॥ तो जपत होता करावया यवन. । कोणे सोडविलें
 कृपाकरून? । हें सुखासनादि वैभव पूर्ण । तुजला कैसे प्राप्त झालें? ।
 ॥ २०३ ॥ ऐसा कोण भेटला उदार, । परोपकारी, दयासागर, । बाकी
 पैका देऊन निर्धार । पुत्रा तुज कोणें सोडविला?’ ॥ २०४ ॥ यापरी
 ऐकता पित्याचें वचन, । पुत्र बोले काय गजबजून, । ‘आपण द्रव्य
 पाठविता पूर्ण । तेणेंयोगें मी आलों. ॥ २०५ ॥ आपण मासाचा करार
 करून । या, देशास आला कीं द्रव्य पाठवीन । तेथें मास भरता पूर्ण ।
 काय वर्तले तें ऐका ॥ २०६ ॥ शेवट दिनीं, घटका असता दिवस ।
 समेस नेऊन मज वाळ्यास, । आणखी बोलावून ब्रह्मलोकास, । काय
 बोले तो पादशा. ॥ २०७ ॥ ‘आजच्यास झाला मास पूर्ण; । पैका न
 पाठविला तुझ्या पित्यान; । रात्रौ करीन यास यवन; । हे शब्द मजवरी
 नसे कीं.’ ॥ २०८ ॥ ऐकता ऐसी निष्ठुर मात, । ब्राह्मणासि काहीं न
 सुचत, । तटस्थ राहिले एकाकडे एक पाहत, । मुखीं न निघे शब्द

काहीं ॥ २०९ ॥ सर्वनांचे मुग्न कोमाइले, । फळ दाहून सद्गद ज्ञाळ, ।
 नाच्युक दिसती ढोळ, । बोट विसरती त्या काळी ॥ २१० ॥ तद्वा
 माझी काय गती । ज्ञाळी? काय सांगू तुम्हाती? । देही नसे
 काही भ्राति । होईल काय की म्हणून ॥ २११ ॥ पुनरपि तुमचे चरण ।
 पाहीन या नत्रांमज्जन, । ही आशा समुळ सोदून, । घ्यात राहिलों कुळ-
 स्वामी ॥ २१२ ॥ सर्वत्र ब्राह्मण मिटून । आराधिती उमाग्न । ‘घाय
 घांव गा गौरीग्न । या वाढ्यासि सरशी ॥ २१३ ॥ हा बाळ तो कवळ
 अनाथ, । तू तरी मतसरसळ दीनानाथ, । घाय घांव गा केडासनाथ, ।
 कणाफरा, धीशफरा ’ ॥ २१४ ॥ यापरी लोक करितां धावा । काय
 वळें तेवयां, । तें ऐकतां स्वानंद जीवा । होईल तुमच्या या काळी
 ॥ २१५ ॥ समास्थानीं सिद्ध ज्ञाळा फाजी । मळ्यापा स्वमतामाजी, ।
 कसमयीं, सहजासहजीं, । दूत पाळी जाणुळी ॥ २१६ ॥ आदस असे
 फाकळ, । वर्ण त्याचा मेघसावळा । ममकडे पाहुनि वेळावेळां । काय
 पाळवस स्वानंद ॥ २१७ ॥ ‘आठो आठो मी सेवक । दिगभरायाचे
 फार विश्वासिक, । म्हणून माझे हस्तक । द्रव्य पाठविलें सयत्य ॥ २१८ ॥
 हुंठ्या असे मज्जनाशी । त्याचा विश्वास न प तुम्हासि, । तरी मोतीन
 द्रव्यराशी, । घ्यायें आतां मोजून ॥ २१९ ॥ तुमची असल जी बाकी, ।
 त फळ घ्यावी बेबाकी, । जितुकें मागाळ, तितुकें । देईन द्रव्य या
 काळी ॥ २२० ॥ मी तों अस त्याचा दूत, । परी द्रव्य असे अपरिमित, ।
 हे घेऊन तुम्ही निश्चित, । सादून देई पुत्र त्यांचे ’ ॥ २२१ ॥ यापरी
 ऐकता दूतवाणी, । सर्वनांस हर्ष न माये गगनीं, । मरणसमयीं मिळाळी
 सजीवनी, । ऐसं त्या लोकास पै गमलें ॥ २२२ ॥ सर्वनांचे मुलकमळ ।
 जें होतें कोमाइले । तें विकसित ज्ञाळे त्याच वेळे, । रवि-रूप
 दृढदेय होता ॥ २२३ ॥ मजही व्यापिलें असतां चिताधारे, । सोही
 दूर केळा त्या दूतदिवाकरें, । प्रकाश फाकळा बाळांतर, । दशदिशा
 वासंते स्वानंद ॥ २२४ ॥ तेव्हा राजदूत पुसती त्यालागून, । ‘तुं काण

आलास कोठून?' । तो म्हणे, 'नारायणपेठाहून । आलों द्रव्य घेऊन मी' ॥ २२६ ॥ यापरी बोलोनि त्यासि । पुढें वोतिल्या द्रव्यराशी, । तें द्रव्य पाहता सर्वत्रासि । आश्चर्य फार पै झालें. ॥ २२६ ॥ द्रव्य मोजिजेपर्यंत । तो तेथेंच होता उगीच पाहत, । पादशासहि द्रव्यासक्त । पाहताच गेला तेथून. ॥ २२७ ॥ मग पादशा हुडको-हुडक । त्यास्तव फार करविता देख, । न सापडता, बोलती लोक, । 'आताच येथें उभा असे.' ॥ २२८ ॥ पादशाचे अंतःकर्णी । पुनरपि त्यास पाहवें नेत्र भरुनि. । तो काहींच न सापडे कोणालागूनि । सर्वत्र पाहती अधोवदन. ॥ २२९ ॥ लोक म्हणती, 'घाळून मोहन । गेला काय त्या मनुष्यान,' । यापरी त्रिविध प्रकारें त्रिविध जन । बोलते झाले एकमेका. ॥ २३० ॥ मीही एकदां तरी येथ । नाही पाहिला, जी तो दूत, । परंतु तो होता वोळखित । मजला फार स्नेहानें ॥ २३१ ॥ संपूर्ण द्रव्य मोजिजेपर्यंत, । तो उभा होता मजकडे पाहत ; । मज पाठवा म्हणून त्वरित । करीत होता त्याकाळीं. ॥ २३२ ॥ तो तेव्हा मज अत्यंत आस । भासत होता मनात । काय वोवाळून जाऊं लावस्त ? । ऐसे फार गमतसे. ॥ २३३ ॥ तो केवळ माझा प्राणसखा, । किवा माझे ब्रह्मत्व देखा, । यारेंच पातला कीं एकाकी, । यापरी आनंद होतसे. ॥ २३४ ॥ त्या आनंदाची गति । काय वर्णाव्री तुम्हाप्रति ? । तो दूत नोव्हे, आनंद-मूर्ति । ऐसें गमतसे सर्वस्व. ॥ २३५ ॥ तेव्हा पादशा बोले काय, । 'धन्य तुझा पिता होये,' । धन्यच तुमचा वंश निश्चये, । सत्यवादी शिखामणी.' ॥ २३६ ॥ यापरी करून हर्षभाषण, । मजला करून सन्मान, । मणिमय अलंकारादि देऊन, । पाठविता झाला मजलागीं. ॥ २३७ ॥ नूतन करून सुखासन, । निजसंनिधि मज आरोहण, । करून मज अत्यंत मधुर भाषण, । दर्शनास आपुले पाठविले. ॥ २३८ ॥ आपुले असता आशीर्वाद । कालत्रयीं मज असे आनंद ; । आनंदमयच आपुले पाद । म्हणूनि पुनरपि वंदिले. ॥ २३९ ॥ ऐकता निजपुत्राचें वचन । पिल्याचे नेत्रीं प्रेमजीवन । येताच,

बोळ काय सुतालाभून, । तें ऐकावें नायिक हा ॥२४०॥ केवें द्रव्य
 रे आम्हापार्शी? । कोणी पाठविळें दूतासि? । हें काहींच ठाऊक नस
 आम्हांसि । मनुष्य काठीळ? काण? फळेना ॥२४१॥ आम्ही कनळ
 द्रव्यहीन, । कोटून पाठविळें द्रव्य पूर्ण? । तुम्ही आशा समूळ साडून ।
 पडिजो होतो चितातुर ॥२४२॥ धन्य स्वामी धीअवभूत, । जा मम
 कुळोचा कुळदेवत, । तोच येऊनि निधित । तुज पुरामि मुक्त कळा
 ॥ २४३ ॥ आतां याचिया उपकारा । काहींच नस पारावाग । ताच
 माझा आस, सादण, । अतरात्मा दयाळू ॥२४४॥ आम्ही केवळ पामग-
 हूनि पामर । आमुचे अपराधास नसे पार, । ता भक्ताससळ, जगदाधार, ।
 जगदानंदकारक ॥२४५॥ ज्यात वर्णितां वेद मुकायल, । सहा शास्त्राची
 गति खुळे, । अधराही हिपुटी साळे, । मग इतरांची काय गती?
 ॥ २४६ ॥ ज्याचिये घोचरणकर्मळी । इत्रादिक दय सकळी । मिळिद
 होऊनि, वेळावेळी । भक्तरां सेविती आच्छादें, ॥ २४७ ॥ जो यागी-
 मनाभ्रमृग, । जा निर्गुण, निर्विकार, नि सुग, । नित्यानंद, निमळ,
 भगवत, । अगागाचाळक, अविनाश, ॥२४८॥ ज्यास्तव करिती तत्पत्न
 साग, । ज्यास्तव आविती हटयोग, । करितां शीणती राजयाग, । अशा
 सही तो सापडेना, ॥ २४९ ॥ तीर्थ करिता वय नासती, । त्यासही
 नव्हचि मासि, । केसा तुष्टला मज दीनाप्रती । दीनयत्सल दयाळू!
 ॥२५०॥ भक्तामन्यत्पुत्र, । पूण कैयारी, अयासकाम, । योगीमनो-
 मिराम, आराम । कारक सकळी जनासी, ॥ २५१ ॥ निजदास पडता
 सकळी । त्यास्तव घावे उधळठी, । ऐसं त भक्ताससळ जगजेठी । त्याचे
 उत्तराई काय होऊ? ॥२५२॥ वाळ भातेची सेवा न करी काहीं । परी
 वाळ फळवळे तीस पाही, । त्यापरी स्वामी माझा लवळाही । पावला कीं
 भजकरितां ॥२५३॥ मज ठाऊक नसे करावी भक्ति, । मज न कळे स्तवन
 स्तुति, । वावा करावा कोण्या रीती, । हेंही काहींच फळेना ॥ २५४ ॥
 मी पामपमाजी पामर । पतितांमाजी पस्तितर । मम अपराध न भोजितां

साचार, । का कृपा केली कळेचिना. ॥ २५५ ॥ ज्यास निरंतर
 हृत्संपुटी । सप्रेम ठेविती भक्तकोटी, । त्यासही न धडे त्याची भेटी, ।
 तो कैसा प्रकटला दीनास्तव ! ॥ २५६ ॥ ज्यास पूजावा षोडशोपचार, ।
 ज्यास बसवावे हृदयमंदिर । तो स्वामी माझा दिगंबर, । दीनरक्षकु,
 दयाळू. ॥ २५७ ॥ आपुले प्रभुत्वाचें बडिवार । सर्वस्व विसरून,
 एकसर । पाडेवार होऊन, साचार । मुक्त केले निज दासा ॥ २५८ ॥
 आहा दिगंबरा दीनोद्वारा ! । आहा दिगंबरा करुणाकरा ! । आहा दिगंबरा
 दुरितसंहारा ! । सुखसागरा श्यामरूपा. ॥ २५९ ॥ आहा दिगंबरा
 योगिराजा ! । अत्रिवरदा निजजनकाजा । उडी वालिसी सहर्जी सहजा, ।
 दत्तात्रेया दयानिधे ! ॥ २६० ॥ कालाग्निशमना योगिजनवल्गुमा ! । लीला-
 विश्वमरा चैतन्यगामा ! । सिद्धराजा स्वजनसुलभा ! । का झालासि रे
 करुणार्णवा ॥ २६१ ॥ ज्ञानसागरा आद्यंतरहिता ! । श्रीविश्वमरा अवधूता ! ।
 मायामुक्ता मायासहिता ! । मायानियंता आदिगुरु ! ॥ २६२ ॥ शिवरूप तूं
 साचार, । देवाधिदेव तूं निर्धार । दीनवत्सला दिगंबर । दीनोद्वारा
 जगत्पते ॥ २६३ ॥ कृष्णश्यामा कमलनयना । कलिकल्पाघरा करुणा
 निवाना । कारणक्रियातीत तूं निर्गुणा । निष्कलंका निःसंगा ॥ २६४ ॥ मज
 दीनास्तव तूं पाडेवार । कैसा झालासि रे ! श्रीदिगंबर ! । मी अपराधी,
 हे अपराध धोर । क्षमा करी रे ! क्षमार्णवा ! ॥ २६५ ॥ यापरी गर्जता
 दीर्घस्वर । नेत्रों चालिले प्रेमनीर ; । अष्टभाव दाटला बाह्यांतर ।
 स्वेदकंपादि त्या काळी. ॥ २६६ ॥ त्यास काहीच नसे देहभ्राति, ।
 हें मी काय बोलतों पुत्राप्रती ? । संपूर्ण गळाली अहंकृति । सहजानंदी
 ते निमग्न ॥ २६७ ॥ मग ऐसे होता क्षणैक । बोले काय पुत्रासि हारिख, ।
 ‘धन्य धन्य रे ! तूं सद्भक्त-टिळक, । तुज भेटला की दीन-बंधु. ॥ २६८ ॥
 आम्ही तों केवळ क्रूर निष्ठुर, । क्रूर स्वाधीन करून तुज कुमर, ।
 निधून आलों देशातर, । स्वजीवाचा मोह धरुनि. ॥ २६९ ॥ कैचे
 आम्ही जननीजनकु ! । कैचे आम्ही तुज प्रतिपाळकु ! । हे असत्य दिसे

तज्जिह्वु, । पिता तुष्टा कुटुम्बाना ॥ २७० ॥ ना जगात् जननी-
 जनतु, । ता नक्तैवारी, भक्तप्रभु, । नक्ततन्त्र, भक्तप्रभु ।
 भक्तप्रभु, न्यागि ॥ २७१ ॥ ताव हाऊन पाया । धाम्ना अत तुग
 पैया, । तुग देवात् नक्त पाग, । पाद्विद्यति त मूर्ति ॥ २७२ ॥ धन्य
 म्हागै पाशान, । धन्य म्हागै त्या दशात् । धन्य भक्त तर्थात्
 जानान, । त मूर्ति पाद्विद्य प्रत्यक्ष ॥ २७३ ॥ जा ब्रह्मादिकाति दुष्टम, ।
 ता पैया द्वाया नुग, । ता नक्तैवारी, नक्तप्रभु, । अनिमित्ताना
 प्रभूवा ॥ २७४ ॥ आम्ही पैया देवहीन, । आम्ही पैया द्वाया, । पैया
 पैया दर्शन । प्रभूवै आतां गजगर्भी ॥ २७५ ॥ धन्य तू भक्तप्रभु
 शिरानभि, । धन्य तू हानि त्रिगुणो, । तराव तुमचा प्रभुवाणि । महज
 प्राप्त पैया द्वाया ॥ २७६ ॥ तुमचा आम्हा हातें धन्य । प्राप्त आम्हें नक्त
 सामान्य, । तुग पागै जगाम गान्य । हाऊ आम्हा सगन्य ॥ २७७ ॥
 यापरी एकतां सितुचन, । मनी म्हातमे अनिन्दन । प्रभु उ फी मज
 दीनाकारण । गीतसत्त्व दयाळू ॥ २७८ ॥ मी मानिउं हात, मता-
 पिता । त्याम अनता माझी पिता, । न्यानीच पाद्विद्ये फी दूता । मन
 पुनमुक्ताकारण ॥ २७९ ॥ त दूतपागै मी मुक्त । दावां दावा फी
 निधिन, । हें मन्त्र निरर्थक गातें । दिसून आलें या काळी ॥ २८० ॥
 हें शरीर जन्म ज्याचें उरी, । त्यासीच रिता माझी भारी, । त
 पाद्विद्या पदापरी । पाद्विद्या फी हा पिउ ॥ २८१ ॥ यापरी हें मानणें ।
 अत्यंत दिस मूर्खपण, । ज्यानीं कळें मज मुक्त गूण । त्यास पाह्ये
 सर्वस्य ॥ २८२ ॥ तोच माझी मातापिता, । ताच माझी बहीणभाता, ।
 ताच मज सरक्षिता, । त्यास पाह्ये सर्वस्य ॥ २८३ ॥ ज्यास मी न
 ध्यातां, न गाता, । ज्याचें रूपहि न आणित्ता चित्ता, । ज्यास माझी
 चित्ता तत्त्वता, । त्या प्रभूम पाह्ये अविर्भूत ॥ २८४ ॥ ज्यानीं माझे
 रागिळें द्विजत्त्व, । दाऊन आपुणें पतृत्व, । ताच स्वामी सत्यत्व, ।
 त्यासीण राहणें वय नासणें ॥ २८५ ॥ पाउस वर्ष या देहास । प्राप्त

असता अनायास । नाहीं पाहिलों कीं तो जगदीश । कैवारी माझा प्रभुराय. ॥ २८६ ॥ त्यास टाकून राहता संसारों । कैचे सुख आम्हा निवारी? । तो स्वामी माझा साहकारी; । लावीण राहणें लाव्य काय? ॥ २८७ ॥ पुढें राहता याचे संगती । आम्हा कैची सुखप्राप्ति । आयुष्य जाईल कीं हातोहातीं । नरजन्मकरणी न वडेल. ॥ २८८ ॥ एक एक योनींत । हजारों फेरा करीत करीत । हा नरदेह असता प्राप्त, । सत्प्राप्ति उपावो करावा. ॥ २८९ ॥ नरदेहप्राप्तीवीण । कैचें वडेल श्रीदत्त-दर्शन? । दत्तदर्शनास कारण । हा नरदेह सत्य पै दिसे. ॥ २९० ॥ या नरदेहावीण अन्य योनी । स्वदेहाचे ज्ञान नसे त्या स्थानी. । मा परमार्थ कैचा त्यालागुनी । प्राप्त होय सर्वस्व? ॥ २९१ ॥ परमार्थाचा हाच सार, । संपूर्ण वेदाचा हा गाभार, । ज्यामध्ये प्राप्ति श्रीदिगंबर, । तो उपावो करावा. ॥ २९२ ॥ धरी राहून त्या प्राप्ति । कखून व्यावी निश्चित, । हें तों न वडे कल्पार्ती. । दुखरूप गृहदारा. ॥ २९३ ॥ याचे संगती काम क्रोव । अधिक होईल महाभेद; । कैची प्राप्ति सच्चिदानंद! । स्वामी माझा दिगंबर. ॥ २९४ ॥ याचे संगतीनें संसार । दिवसेंदिवस वाढेल साचार. । याचे सुखदुःखाची चिता निरंतर । वाहणें आम्हा धडेल. ॥ २९५ ॥ प्रत्यक्ष संसार हें काळमुख. । यात पडून गेले कित्येक. । याचा अंत न कळे ब्रह्मादिक । गति काय पै ज्ञाली? ॥ २९६ ॥ कोठून येणे, कोठें जाणें, । आह्मी कोण; कोण आमुचें स्थान, । हे आमुचे कैसे होतील पूर्ण । पुत्रकलत्रादिक सर्व? ॥ २९७ ॥ हे आमुचे फासेकार, । याचे संगती पाश दुर्घर; । आम्हास असे साचार । सुटिकेसि सहज पै मुकणें. ॥ २९८ ॥ जळो जळो याची संगती! । जळो जळो संपूर्ण देहभ्राति! । याचे संगतीनें विश्राति । कदाकाळीं धडेना. ॥ २९९ ॥ रचून रोज खदिरागार । त्यावर सुखनिद्रा निरंतर । कखं पाहे जो नर पाभर, । तदुपरी याची पै संगती. ॥ ३०० ॥ जरी म्हणोवें ते मातापिता, । त्याची सरक्षण करावी आता । तरी परत्र

पावले असता त्याचे मातापिता । तद्द्वयं त्यांस काणें रक्षिले ? ॥३०१॥
हे सपूर्ण जर्गी जनादेन । तोच ताकीं परिपूर्ण । काण कोणाचें पावन, ।
पोषणकृता काण असे ? ॥ ३०२ ॥ जो जो प्राणी जन्मास येतो, ।
त्याचे कमलुसार योग घडता, । तो भागित्याविना मुटकेसि मुक्तो, ।
यापरि प्रवाहो जन्ममृत्यु ॥ ३०३ ॥ हा प्रत्यक्ष दिसतो हुताश, ।
का उडी धाळावी डोळ्यां ? । यास करिता निरास । मुखासि त्याजला
काय ठणें ? ॥ ३०४ ॥ मुखप्रासीचें जें द्वार । प्रत्यक्षच हा नाराीर ।
त्या मुखासि द्यवूनि निरंतर, । चिता वाह देहगेह ॥ ३०५ ॥
आतां नको नको हे चिता । फें पावन श्रीअवभूता ? । त्याचे प्रासीची
तत्त्वता । चिता आतां करावी ॥ ३०६ ॥ ज्यामध्ये दिगजरभेट घड, ।
त्याचे पदीं मत्तक्रान्त घड, । करीन मी अति तांतवे, । हा उपायो
करावा ॥ ३०७ ॥ यापरी विचार करून मनांत, । काय करिते झाले
दासोपत, । जो महाराज मूर्तिमत । अवतारपुण्य भूतळीं ॥ ३०८ ॥
जरी हें सांगतां मातापिता । निरोप न देतात फीं मज आतां, । याचे
सगलीं राहता । मज अवभूत केविं भेट ? ॥ ३०९ ॥ यापरी योजना
कल्पनि मनीं । काय करिते झाले भक्तशिरोमणि, । तें ऐकायें सतसज्जनीं ।
कृपा कल्पन दीनावरी ॥ ३१० ॥ घडीज्वडिजाचें मुखोत्तर । ध्वण केले
होतें, ते समर्थ । मातापुरीं सजाद्विपर्वत । तेथें वसे श्रीदिगंबर ॥ ३११ ॥
तेथें गेलियावाचून । मज न भेटे अग्निनदन । शीघ्र जायें निगून ।
कोणास न सांगता या काळीं ॥ ३१२ ॥ यापरी योजून अत कारणीं, ।
लक्ष्य देऊनि दिगवरचरणीं, । निवते झाले भक्तयूढाम्णी । दासोपत
महाराज ॥ ३१३ ॥ घर सोडून पुढें ठवितां पाउलें, । पाउलापाउलीं
दत्तच भरळ । दशदिशा दत्त फोराटले, । दत्तच दिस चराचरी
॥ ३१४ ॥ वृत्ति रगता दत्तपार्थी, । दत्तच दिसे षाष्ठातर द्वर्धी ।
कोण मी ? कोठें जातो ? या समर्थी । हें मान काही नसेचि ॥ ३१५ ॥
दत्तमय होऊन आपण । पुढें जातसे हर्षायमान । ज्यावरी कृपा

अनसूयानंदन । त्याचें भाग्य कोण वर्णीं? ॥ ३१६ ॥ त्यानीं जेयें जेथें
 उभा राहे । तेथें तेथेंच ते उभा ठाये । त्याचें मनोरथ दत्तात्रेय । सहज
 पुरविती स्वलीले. ॥ ३१७ ॥ त्याचें स्मरणसरिसे । प्रगटती स्वप्रकाश, ।
 जो सच्चिदानंद जगदीश । जगदात्मा दिगंबरू. ॥ ३१८ ॥ ज्यासि असे
 आरब्ध साख, । त्यासि नसे कळिकाळाचें भय; । तो जेयें जेथे उभा
 राहे । तेथें राबे विजयलक्ष्मी. ॥ ३१९ ॥ धन्य धन्य ते महाराज
 दासोपंत! । धन्य धन्य ज्याची कीर्ति अद्भुत । ज्यास्तव श्रीअवधूत ।
 प्रगटले सहज मनुजरूप. ॥ ३२० ॥ धन्य त्याची विरक्ति! । धन्य
 त्याची वैराग्यस्थिति! । सफळ अनुकूल असता संपत्ति । चित्त न गुंगे
 विषयकार्मी. ॥ ३२१ ॥ गजातलक्ष्मी ज्याचे वरीं, । सर्वलक्षणयुक्त भार्या
 सुंदरी, । इतकी असताही निर्धारि । वृत्ति तिळमरी न गुंगे. ॥ ३२२ ॥
 ज्यास विषय दिसे विषवत । ते केवि गुंततील त्यात? । अवतारपुरुष
 मूर्तिमंत । जगदोद्धारास्तव अवतरले. ॥ ३२३ ॥ पूर्वी कथा ग्रंथातरीं ।
 ध्रुव निघे हुडकीत श्रीहरी; । दासोपंतही जातसे तदुपरि । अवधूत-
 भेटीकारणें. ॥ ३२४ ॥ जेव्हा निघाले तेथून पंत । कोणीच न पाहती
 त्या समर्थ. । सर्वा नेत्रीं मोहन पडत । कोणीच त्यास न रोधी. ॥ ३२५ ॥
 गेल्यानंतर दुसरे दिनी । मातापिता हुडकिती धावरुनि, । चिता करिती
 दिन-रजनीं । पुत्रास्तव सर्वस्व. ॥ ३२६ ॥ चड्ढंके धावती द्रुत. ।
 दृष्टीस न पडें कोणातें. । जवळून जाताही निश्चित । दृष्टी चुकती
 सर्वाची. ॥ ३२७ ॥ सर्वास न दिसे काय कारण, । ऐसें म्हणाल
 श्रोते सज्जन, । तरी तो जातसे अवधूत होऊन । मानव्यालार्गी केवि
 भेटे? ॥ ३२८ ॥ मातापिता चिता पुत्रास्तव । करिता, बोलती लोक
 सर्व, । 'का खेद करिता त्यास्तव । भेटेल सहज तुम्हासि. ॥ ३२९ ॥
 त्यास कळिकाळाचेही नसे भय । तो कालत्रयी असता, निर्भय. । ज्यास
 रक्षी योगिराय । त्याची काहो पै चिता? ॥ ३३० ॥ ज्यास्तव होऊनि
 पाडेवार, । पादशास देऊनि द्रव्य अपार, । सोडवून आणिलासे

धीदिग्वर, । त्यानींच याळा सरस्वी' ॥ ३३१ ॥ यापरी समजावितां
 परापरी, । तेही सतोपूनि निज अतरी, । मनीं करिती निवार । मटेळ
 आमुचा तान्दळा ॥ ३३२ ॥ अतो इकडे नसोमहाराज, । जो अवतार
 घेतलासे मत्तकाज, । याटस चालता सहज । हिलाळपुगस पै आळ
 ॥ ३३३ ॥ वेदर मुमा, चिटगोपा पलगणा, । त्यातील ता ग्राम
 जाणा, । तेथें असतां सद्रक्षणा ॥ ३३४ ॥ हिलाळपु आणि डोकोळगी । तेथील कुळकर्णी तो मत्तयागी । त्यास्तव
 पातेले लागवेगी, । नाम ज्याचे कृष्णाजीपत ॥ ३३५ ॥ शवाचे
 काठीं सरेदी वृक्षातळी । तो वसला अमतां पाहूनि साडली, । तेथें
 पातला गुस्त्राज माडली । दासास्वामी समथु ॥ ३३६ ॥ नणो ते
 गृहस्थ जन्मजन्मातरी । काय आराधिला श्रीहरि । किंवा पुण्यभक्ति
 केळी परोपरी? । तरीच पावले त्यालागी ॥ ३३७ ॥ त्यानीं पाहता
 स्वामीपती । काहीच न राहे देहभ्रति । प्रत्यक्ष दिसे अवधूतमूर्ति ।
 छटीस त्याच्या त्या काळी ॥ ३३८ ॥ मिठी घाली चाणकमळी, ।
 मुख अवलोकित वेळोवेळीं, । मनीं म्हणतसे तये काळी । कांहा अवधूत
 प्रकटले? ॥ ३३९ ॥ त्यांस पाहता छटी । सहजानंद होतसे पाटी ।
 प्रक्षानंद भरला सुष्टी । परवक्षच काय ह्म चिन्मूर्ति? ॥ ३४० ॥
 हे तरी दिसे प्रत्यक्ष देव । अवयव असतां निरावयव । काय
 माटले दीनास्तव । दीनबंधु दयाळू ॥ ३४१ ॥ त्याचे दर्शन
 मनोरथप्राप्ति । त्यांचे दर्शन हरे खती । त्यास पाहतां त्यान चिर्ची, ।
 का मज प्राप्त कळेना ॥ ३४२ ॥ यापरी तोपून मनीं, । पुनपि मस्तक
 ठेवून चरणीं, । काय विनवीतसे मगुळवाणी । स्वामीप्रति ते मत्त
 ॥ ३४३ ॥ “अहो महाराज सद्गुरु, । दीनवत्सला, दीनोद्धार, । मी तों
 पाभरांमाजी पामर । दर्शन घेन्य सहज झालो ॥ ३४४ ॥ आता येणें
 झालें कोठून? । पुढें कोठें असें गमन? । तें निरोपार्थ कृपा करून ।
 करुणाकरा, दयाळा ॥ ३४५ ॥ आतां चलावें मम मदिरा, । पवित्र

करावें जी दातारा, । तव पायीं करिता थारा । चुकेल माझे जन्ममरण-
 ॥३४६॥ मी तापत्रयीं बहु तापलों, । विश्रांतीची सोय नाहीं देखिलों, ।
 आता उदय होता देव, पाहिलों । प्रमुरायार्ची चरणकमळे. ॥ ३४७ ॥
 करावी आता हस्तमस्तक । आपण तो केवळ भक्तपाळक, । भक्तवत्सल,
 भक्तरक्षक, । भवमय हरीं रे सुखार्णवा ! ॥ ३४८ ॥ मी भवसागरीं
 चालिलों वाहत, । तूं काढी रे धरोनि हात, । तुजवाचून, दीनानाय, ।
 तारील कोण मजलागी ? ॥ ३४९ ॥ तूंच अससी माझा सद्गुरु ; । तूंच
 अससी कुलगुरु ; । तुजवाचुनी, श्रीदिगंबर, । मज कृतार्थ कोण करील ?
 ॥ ३५० ॥ तूंच असे माझे जगद्गुरु ; । तूंच असे जी कुलगुरु ; ।
 तुजवाचून श्रीदिगंबर । मज कृतार्थ कोण करील ? ” ॥ ३५१ ॥ यापरी
 बोलता सद्गुरु । काय बोले महाराज दासोपंत, । ‘हे पुढें होईल
 मनोरथ । सत्य सत्य जाणावा. ॥ ३५२ ॥ आता मी जातों कार्यास्तव. ।
 कार्यांतीं येईन स्वभाव. । तेव्हा तुमचे मनोभाव । पूर्ण करील दीगंबर.’
 ॥ ३५३ ॥ यापरी बोलोनि त्यासि । पुढें निवाळे स्वानंदराशी. ।
 पातले जेथें दक्षिण काशी । प्रेमपूर तें प्रसिद्ध. ॥ ३५४ ॥ आर्घी
 घेऊनि धूळदर्शन, । मग लक्ष्मीतीर्थी केले स्नान, । उरकून आपुलें
 अनुष्ठान, । पूजा करीतसे यथाविधि. ॥ ३५५ ॥ मूळलिगाची पूजा
 करून, । वृत्तमारीसि पूजिले जाण, । नंतर पातले देउळीं पूर्ण । प्रेम-
 मूर्तीच्या पूजास्तव. ॥ ३५६ ॥ मधुपर्कविधि करून पूजा, । जोडून
 दोन्ही हस्ताबुजा, । स्तवन करीतसे सहर्जी सहजा । सहजानंदें देवासि
 ॥ ३५७ ॥ “जयजयाजी मार्तंडराया । भक्तवत्सला, स्वानंदनिलया, ।
 अगाध की, रे, तुझी माया. । ब्रह्मादिकासि अगम्य. ॥ ३५८ ॥ अगम्य
 अगोचर तुझी लीला । भक्तकैवारी श्रीमैराळा । करुणाकरा करुण-
 कल्लोळा, । ह्याळसारमणा, दयाब्धे ॥ ३५९ ॥ निजजनाचे घेऊनि कैवार ।
 संहारिसि अहंमह्तासुर, । दंभमणी निवटून निर्धार । सुखी करिसि स्वभक्ता.
 ॥ ३६० ॥ श्रीप्रेमपुरनायक । ऐसें वाखाणिती व्यासादिक । ब्रह्मादिकांचा

ध्येय दख । तूच कीं, रे, मज्जारी ॥ ३६१ ॥ स्वबोवें चद्रून तरंग ।
 शातिक्षाळसा वामांग । होऊन राहीं मम अतरंग । अतरात्मा दयाळा
 ॥ ३६२ ॥ ज्ञानमाडार लावूनि माळीं । उचलीन देहनाची तळीं, ।
 अनुस्तब्धनीच्या गदारोळीं । नाचेन सहज तव छ ॥ ३६३ ॥ नवविध
 भजन कवडीमाळा । स्वानर्द मालीन निज गळां, । मी राहीन चरणकमळा ।
 हेंच मजला वर देई ॥ ३६४ ॥ तुजें होतां वध्न । कैचा मजला
 भेदाभेद । भेदातीत सच्चिदान् । तेंच देई, र दिगवण ” ॥ ३६५ ॥
 यापरी वाहता स्तवनपुन्य । नर्त्री चालिले प्रेमवान्य, । तेव्हां प्रसाद
 मिळतां सोप । श्रीदेवाचा पतासि ॥ ३६६ ॥ तें वरभूषण लेवून
 सर्वांगीं, । तयून निघाले लागवेगीं । जनां उद्धार करितां मागोंमागीं ।
 पातळे नदिप्रामासि ॥ ३६७ ॥ नदिढहि नाम प्रामास निघार, । जेथें
 गौतमी वाह निरतर, । तें पाहून क्षेत्र मनोहर । राहिल तथें दासोस्यामी
 ॥ ३६८ ॥ नित्य गोंचें करून झान । वाळवटी उरकायें कामानुष्ठान ।
 पडच्छे धडतां भोजन । फरायें तेव्हां स्थान ॥ ३६९ ॥ आपण
 स्वमुखकरून । कोणा करूं नये याचना पूर्ण । पावरि अन्न मिळाले किंवा
 उपोषण, । हेंही भान नसेचि ॥ ३७० ॥ ज्याची कृति रगळी अव-
 घूर्ती, । त्यास कैचि देहस्थिति ? । देहभान नसे ज्याप्रती । त्या क्षुधा,
 तृषा, करील काय ? ॥ ३७१ ॥ आ क्षुधा, तृषा, हे प्राणधर्म । प्राण-
 साक्षी जो पुरुषोत्तम । जो भक्तकामन्यपद्रुम । तो दासोस्यामी समर्थ
 ॥ ३७२ ॥ त्यांचें पूर्ण अन्नपान । अवधूतमूर्तीचें चिंतन, । तें ध्यानामृत
 करून पान । सदा तृप्त पैं असति ॥ ३७३ ॥ ज्यास अवस्थात्रयी
 तेंच ध्यान, । ध्यानावार्चून न राहे एक क्षण, । तेगेंयोगें देदीप्यमान ।
 मुखचंद्रप्रकाश सर्वांगि ॥ ३७४ ॥ तेव्हां तेथील नारी नर, । पाहतां
 हे बाळ योगेश्वर, । म्हणती, “हे काय पुरुष अवतार । कां हो येथें
 पातळे ॥ ३७५ ॥ पाहतां यांचे मुखचंद्र । घणी न पुरे नेत्रचकोर ।
 घन्य माता याची, ऐसे सुंदर । पुत्र प्रसवली ” ॥ ३७६ ॥ कोणी

म्हणती, “धन्य भार्या सुंदरी. । काय तिने आराधिला श्रीहरी ! तरीच
याची अर्धांगी निर्धारिी । झाली असे, सत्य सत्य” ॥ ३७७ ॥ कोणी
म्हणती, “हा योगम्रष्ट” कोणी म्हणती, ‘हा पुरुष वरिष्ठ’ । कोणी
म्हणती, “याचें सर्वोत्कृष्ट । तप दिसतसे याकाळीं.” ॥ ३७८ ॥
कोणी म्हणती, “मातापिता यालागीं । असतील काय या लागीं ? ।
जरी असते येत होते लागवेगीं । धुंडीत यास्तव या स्थळा. ॥ ३७९ ॥
कित्येक प्रत्यक्ष पुसती त्यासि, । ‘पिता तुमचे कोण देशीं ?’ । येरू
म्हणे, ‘मातापिता आम्हासि । अवधूत असे सर्वा ठायीं. ॥ ३८० ॥
तोच माझा तातमाउली, । तोच मजला प्रतिपाळी, । तोच रक्षितो मज
वेळोवेळीं, । त्याविण कोणी नसेचि.’ ॥ ३८१ ॥ यापरी ऐकता त्याचे
बोल । सर्वत्रासि येति सुखाचे डोल. । म्हणती, “हा बाळ नव्हे.
कर्पूरधवळ । प्रकटले सहज मनुजरूप. ॥ ३८२ ॥ पुढे याचेनियोग ।
तरतील संपूर्ण जग. । हे मानवी दिसती चाग. । मानवी काहीं नसेचि
॥ ३८३ ॥ याची गोष्ट पडता श्रवणीं, । वैराग्य उपजतसे अंतःकर्णीं, ।
हा वैराग्यसिधु, चिद्रत्नखाणी.” । लोक बोलती वृद्ध वृद्धा. ॥ ३८४ ॥
असो ! तेव्हा दासोस्वामी । विचार करी निजहृत्पद्मी, । सत्वर भेटावे
सद्गुरु स्वामी । हा उपावो करावा. ॥ ३८५ ॥ तरी जावें मातापुरा । तेथें
असे श्रीदिगंबरा, । जो भक्तकैवारी, दीनोद्भारा, । दीनकामकल्पद्रुम
॥ ३८६ ॥ आधीं न जाता मातापुरा । कैचा भेटेल योगेश्वर ! । तें त्याचें
विश्रातिमंदिर. । विश्रातिकारक ते मूर्ति. ॥ ३८७ ॥ आधीं प्राप्त न होता
तुर्यावृत्ति । कैशी होईल स्वरूपप्राप्ति ! । तरी तुर्याचें कीं हे निश्चिति ।
मातापूर मूळ पीठ. ॥ ३८८ ॥ यापरी विचार मनात । करून निघाले
दासोपंत. । ज्यास अवधूत वेळोइत । सप्रेमेसि त्यालागीं. ॥ ३८९ ॥
धन्य ते महाराज समर्थ; । ज्याचे नांव घेता, कृतार्थ । सहज होतसे जन
समेस्त, । जगदोद्भारास्तव अवतरले. ॥ ३९० ॥ जेव्हा झाले गंगापार ।
त्याचे दृष्टीस संपूर्ण चराचर । दिसतसे श्रीदिगंबर । दिगंबरमय आपण

पे भाविती ॥३९१॥ तरी मा जोहे फेज, । जातो कायला छिनाण, ।
 हे भान प्रामूनि, जात, । पुढे पाऊन पे ठविती ॥३९२॥ ज्यांची वृत्ति
 लक्ष्मण, । ज्यांनीं घ्यातस यागिण्य, । त दत्त हाऊन निघवें । पुढे पुढे
 पे जाती ॥३९३॥ आर्यो पतळ मानापुर, । मूळ पीठ ते साचार, ।
 जेथे यनती यागधर । न्यूनरासीपाण ॥३९४॥ यूननयेतशिखरी, ।
 प्रवळ ते ज्ञानाशरी, । तत्रेम पाहून मियुमुनरा । जित्ती तज्हां
 पाडशासचार ॥ ३९५ ॥ पाशासचार पत्तन दूजा, । तद्रापे जोदून
 हस्तायुजां, । स्तरन करिती सहजा सहजा । जगन्मनि त्या काळी
 ॥३९६॥ जय जय जगन्म, प्रगन्मणिणी, । तर्ता निंदे, मोभा वदायिनी
 सोभायसारक, आत्मिनी, । पन्वाणनात नमास्तु त ॥ ३९७ ॥
 ननो अवे, अयुन जने, । नना अय, अगिष्ठभुतिमार, । नमा अय,
 आत्मुनार, । पन्वाणार, दयाळ ॥ ३९८ ॥ अय, तय चरणारवि ।
 ब्रजान्ति, हाऊनि मिटिद, । सग सविती, इच्छनि मकार । तय
 कृपाचि सर्वस्य ॥३९९॥ तयादी दृष्टी तुडी प्राप्ति, । मां तो फयळ
 मंभति । जरी पापमी तूं मज्झति, । हे अगिनय जरी हाड ॥४००॥
 अगाय तुडी अगिनय लीळा, । जे अगम्य, अगाच पयादि सफळी, ।
 जरी वासना घसी मज्झ वाळा । हे अगिनय फी हा जगनाते ॥४०१॥
 गजसिंहामनी प्रवेश । कयापि नष्ट फी थारास, । तरी ते राखपुनास ।
 सहज असे फी सर्वना ॥४०२॥ तरी तू गजधरी, । जगन्माउडी, जगदे-
 खरी, । तरी वाळनाचि मी तुझे निगरी, । कृपावैभव मज्झ रावें ॥४०३॥
 तूच कृपा पत्तन मज्झ अनाथपुमा । येठवी, या, धीदिगमर, । दिगमर-
 प्राप्तीच द्वार । अवे तुजवीण नसे फी ॥४०४॥ पापरी पापपुण्याजळ ।
 वाहता देवीचरणफमळी, । पतासि धणी न पुरे घळावळी । धीचरण
 अवलोकिता ॥ ४०५ ॥ धीचरणीं प्रवेशितां चित्तवृत्ति, । पतास होतसे
 प्रसा प्राप्ति । त्या प्रसादे सहजानंद निगुति, । प्राप्ति सहज धीदिगमर
 ॥ ४०६ ॥ लाहून अवेचें यगन । पाच गत राहिल तेच स्थान । पुढे

काय केले. ते महाराज, पूर्ण । अवतारपुरुष, समर्थु ॥ ४०७ ॥ तेथून
 निवाले सत्वर. । चढते जाले सद्वाद्रिशिखर. । ते योगेश्वराचें विश्राति-
 मंदिर । स्वानंदेसि सर्वस्व. ॥ ४०८ ॥ अंबेचें लाहूनि वरप्रदान । पत
 विचार करी निज अंतःकरण, । आर्घी अनुसूयाचें घेऊनि दर्शन, । मग
 चढवें सद्वाद्रि ॥ ४०९ ॥ ऐसी योजना करून मनीं, । काय करिते झाले
 ते भक्तशिरोमणी । अनुसूयादर्शना जावे म्हणुनी । सिद्ध झाले त्या काळीं.
 ॥ ४१० ॥ अनुसूया केवळ ज्ञानकळा, । पतिव्रतामाजि आगळा, । जिचे
 उदरीं स्वानंदपुतळा । अवतरला प्रभु माझा ॥ ४११ ॥ त्रयमूर्तिरूप दत्ता-
 त्रेय । जिचे उदरीं अवतरले निश्चये, धन्यच ती आदिमाये, । जिचा
 महिमा वेदपुराणी. ॥ ४१२ ॥ धन्य अनुसूया जननी, । पतिव्रतामाजि
 अग्रणी, । जिचे सत्व पाहण्यालागूनि । ब्रह्मादिक पातले मूर्तिमत.
 ॥ ४१३ ॥ तरी ते कथा पुराणोक्त । श्रवण करितात कीं श्रोते संत ; ।
 मीं वर्णावी, निश्चित । ऐसें काहीं नसेचि. ॥ ४१४ ॥ जे वेदशास्त्राचे
 गर्भार्थ । आपणा असता अवगत, । त्यातील कथा निश्चित । बोल म्हणता
 मूर्खपण. ॥ ४१५ ॥ श्रीमंतवरीं अत्रास नसे उणे ; । तथापि आमंत्रण
 देता दीन जन, । ते दीनकैवारी म्हणून । त्याचे मनोरथ पूर्ण करिती.
 ॥ ४१६ ॥ यापरी आपण दयाळु केवळ, । मीं तो मतिमंद दुर्बळ, ।
 लाहून आपलें कृपाबळ । बोल्लें इच्छितों अनुसूयाख्यान. ॥ ४१७ ॥
 अनुसूया केवळ ज्ञानखाणी, । जिचें मन रंगलें पतिचरणीं. । पति तो
 वंध शास्त्रपुराणी । अत्रि ऋषि प्रसिद्ध ॥ ४१८ ॥ जीस नसे पतीविण
 पर दैवत, । पतीस भावी परब्रह्म साक्षात, । पतिसेवेसि सदा रत ।
 जेवि लुब्ध धनासि. ॥ ४१९ ॥ पतिच केवळ निजधन । पति निज
 प्राणाचे प्राण. । पतिसेवेवाचून एक क्षण । राहूंच नये कदापि. ॥ ४२० ॥
 पतिसेवेसि वाली उडी, । पतिसेवेवीण नसे गोडी, । सेवेस्तव करी
 तातडी । सकळ विषय टाकूनि. ॥ ४२१ ॥ सेवा करिता प्राप्त
 मनोरथ, । सेवेमाजि परमार्थ, । ऐसे असता श्रुत्यर्थ, । तदनुसार पै

पतिती ॥ ४२२ ॥ अवस्थाप्रपौ पतीस ध्याय । सर्व गुण पतिनाय ।
 पतिप्राचून जिह्वा निधये । काहीच धन नसचि ॥ ४२३ ॥ पतिप्राचून
 उमट ज्या स्थानी । तथाउ होऊ मदिना, । एसी इच्छा तिचे अत
 करणी । सी धन्य जननी आत्म्या ॥ ४२४ ॥ पतीस अस आवड ।
 आपण तेंच करी तातड । पतीस पढता नाकड । प्राण वेचून नें वारी
 ॥ ४२५ ॥ पतीस मान सद्रुह, । पतिआजून तत्पर, । पतिननागता-
 नुनाक । आपण चाळ स्वानंद ॥ ४२६ ॥ ग्रियचे मर अनुग्रह ।
 चाळ पतिआग्रभाग । सी धन्य त्रिभुवनी पूर्ण । तिच स्वर्ण ओरु
 तगती ॥ ४२७ ॥ पुत्र पूजावा नातापिता ; । पुत्रप्री पूजयी पतीस
 तत्पता । गृहस्थ पूजावा अतीतअन्यागता, । पापरी आगमी नानि भ्रम
 ॥ ४२८ ॥ आगमार्थ एकानि श्रवणी । अनुसूया गतनी पति एणी ।
 तिची म्याति ॥ ४२९ ॥ त्रिभुवनी । ब्रह्मादिक प स्वयिनी ॥ ४२९ ॥
 पतिसेवा हेंच तप । जीम चाळिलस पप्रथप । नित्य नरा प्रम अमुप ।
 चरत जाती आनंद ॥ ४३० ॥ अमो तिचे तप पाहून । दशन इच्छित्री
 मुंजन, । आणि स्वयिती, हाटयिती तनन, । धन्य पतिव्रता म्हणुनि
 ॥ ४३१ ॥ पप्रथ मक्षराज देवर्षि । ज्ञानसपन्न, तजाराशि, । त्रिभुवनी
 गमन ज्यासी, । नाम ज्याचे नागमुनि, ॥ ४३२ ॥ हानो वीणा
 मुर्खी नारायणहरी नाम— । गर्भना करितस सधम, । पाहूनि अनुसूयाचे
 तमोचम, । पातळ भूतळी त मुनी ॥ ४३३ ॥ तिचे पाहतां पति-
 व्रताधम । मुनीस येतसे अत्यंत प्रम । सद्भावें स्तपून, वंदून अतिसधम ।
 गमन करितस सत्यलाका ॥ ४३४ ॥ सत्यलाकी सावित्रीप्रती । मुनी
 वर्णातस तिची म्याती । धन्य म्हणायें अनुसूया सती । पतिव्रतांमाजि
 अग्रणी ॥ ४३५ ॥ तिजसमान या त्रिभुवनी । दृष्टीस न पड मजलागुनी ।
 सू चतुराननाची राणी, । परि तिजसमान मी न म्हणं ॥ ४३६ ॥
 एसा अनकपरि । तीस मुनी वर्णी निर्धारि । जजित हाऊन सावित्री ।
 पतीस आपुल्या यिनयितसे ॥ ४३७ ॥ याचपरी वेवुठकेसी । मुनी

सागे रमाउमासि. । त्याही लज्जित होऊन मानसीं । हरिहरासि पै विन-
 विती. ॥ ४३८ ॥ अनुसूयेचें सेवातप । तें जाणोनि फलद्रूप, । काय
 करिते झाले चिद्रूप । ब्रह्माहरिश्रीशंकर. ॥ ४३९ ॥ अतिथींचे धरून वेध ।
 त्रिवर्ग पातले अत्रिआश्रमास. । तेव्हा मुनी गेला असे तपास; । गृहों
 राहे अनुसूया. ॥ ४४० ॥ अगाध ते अनुसूया जननी. । हरिहरा-
 दिक पावले तिजलागुनी, । तिचे तपें तोपून अंतःकर्णी, । वर धावया
 मूर्तिमंत. ॥ ४४१ ॥ तिघेही होऊनि ब्राह्मण । प्रवेशले आश्रमामाजि
 जाण. । मुखीं बोलतसे वचन, । “अभ्यागत पातलों भोजनास्तव.”
 ॥ ४४२ ॥ हे शब्द पडता कानीं । वाहिर आली अनुसूया जननी. ।
 सप्रेम वंदून त्यालागुनी । बोले काय अति हर्षें. ॥ ४४३ ॥ “आपण
 मंदिरीं चलावं, । वरवणी गेले तपास्तव, । आपण साक्षात् देवाधिदेव ।
 कृपा करून मजवरी. ॥ ४४४ ॥ स्वयंपाक होइजेपर्यंत । पतिही
 येतात निश्चित. । आपण वसावें सावधचित्त । नावेक आता या काळीं
 ॥ ४४५ ॥ ते तिघे आले परीक्षास्तव, । तिचें काय तपवैभव, ।
 तेणें आले स्वभाव । बोले काय तियेसि. ॥ ४४६ ॥ “आम्ही तो
 केवळ क्षुधाक्रांत, । प्राण आमुचे निधूं पाहत, । यास्तव अन्न त्वरित ।
 देऊन, तृप्त तूं करी. ॥ ४४७ ॥ अतिथि केवळ स्वयंविष्णु । अतिथि
 प्रत्यक्ष उमारमणु । अतिथिच असे चतुराननु, । हें तरी प्रसिद्ध वेद-
 शास्त्री. ॥ ४४८ ॥ संपूर्ण निगमामार्थ । तुमचे पतीचे मुखोद्गत, ।
 तुम्हा असता अवगत । विलंब काहीं साहवेना. ॥ ४४९ ॥ आम्हा
 अन्न देता तुमचे पति । अत्यंत तोषतीळ निजचित्तीं, । अनुमान न
 करिता त्वरित गती । अन्न धावें आम्हासि.” ॥ ४५० ॥ यापरी
 ऐकता त्याचें वचन, । मनीं स्मरून पतिचरण, । निर्मून पडूस अन्न ।
 बोले काय त्याप्रति. ॥ ४५१ ॥ “आपण तरी विधिहरिहर; । यात
 संशय नसे अणुमात्र । आता उठावें सत्वर, । स्वयंपाक सिद्ध पै असे.”
 ॥ ४५२ ॥ इतुके बोलोनि त्यासि । उदक आणिलें स्नानासि. । स्नान

५ गिता परिगनासि । पीतावर दत्तस मनाहर ॥ ४९३ ॥ मग मं३, पुत्र
 आदिपत्न । नर्व साहस्य दत्तस आगून । मनो हाऊन हापमान ।
 ताटो नाडिळो भणिनये ॥ ४९४ ॥ अत फाणी लाल्य पतिचाण ।
 पऊन आली पदूस अत । ते पाहता त तिघ जग । याळ फाय पे
 सीसि ॥ ४९५ ॥ “आम्ही इतगसागि नद ब्राह्मण, । आमुचा
 नम तो अति फटिंग, । तेसे लाल्यापांनून । अन्न फाही न सवू
 ॥ ४९६ ॥ नू तरी पतिव्रताशिगमणि, । तुही म्याति अस त्रिभुवनी, ।
 तरी आमुचे वचन णूनि । तदूत आता पे फाजे ” ॥ ४९७ ॥ घरी
 म्हण आपुली आज्ञा प्रमज । मी परीन, ती, सत्य पूर्ण । ज्यात
 आजुळे समाधा । तणे तुष्टील हगिहर ॥ ४९८ ॥ पयता ति
 निराग वचन । हगिहरदिक्त ननों ताडून, । पुनपि मान्नी तिनजगून, ।
 “नम हाऊन आम्हा वार्णे ॥ ४९९ ॥ जरी अस भन्यागवळून ।
 तरी व हाऊन अतिनम, । आम्हा दर्ई पदूस अन्न, । तरीच तुज घरी
 पे जेऊ ” ॥ ४९० ॥ यापरी वचन पदतां धवणी । मानवजडी निज
 अत कर्णी । मनो म्हण प्राण जावो निजुनि । यापरी फटीण ह दिसती
 ॥ ४९१ ॥ यांचे न णू जरी भाषण । ह पिन्नुन जातीळ फी ब्राह्मण, ।
 हे ब्राह्मण नष्ट, विधिहगिगौरीग्नण, । यापरी चिची पे चित्तिती
 ॥ ४९२ ॥ मग क्षणैक हाऊन विस्मित, । पतीस आठवून हृदयांत, ।
 म्हणती फाय, “दीनानाथ, । एजा राखी प्राणय ना ॥ ४९३ ॥
 आजन्म तुजपांचून । इतर पुरग जनयसमान, । ह भापना सत्य असळ
 मज पूर्ण, तरी एजा राखिशीळ ॥ ४९४ ॥ तुझ चरणी माझा
 विश्वास । जरी असेळ निधयेस, । तरी एजा राखिशी या सम्यास, ।
 प्राणनाथा, दयाळा ॥ ४९५ ॥ तुम्हीच माझे इष्ट मोत, । तुम्हीच
 माझे पुण्यदेवत । तुम्हावीण नणे पर देवत । तरीच धांवरी या काळी
 ॥ ४९६ ॥ पतिव्रतांच चरणज । तेंच धुनुम माळी माझे । असळ
 जरी, सहजी सहज । ह एजा राखिता या काळी ” ॥ ४९७ ॥

यापरी स्मरून महाराज अत्रि, । त्याचें कमंडलुजळ वेऊनि कांहीं, ।
 प्रोक्षण करी तिघेवरी, । वाळ होती ते तिघे ॥ ४६८ ॥ वाळ पहाता
 नेत्रकमळीं । आनंदसागरीं बुडाली ती वेल्हाळी. । शिशुमुख न्याहाळी
 वेळोवेळीं, । मुख चुंविती आल्हादें ॥ ४६९ ॥ मनीं म्हणती, हे वाळ
 त्रय । उदय झालेती सूर्यत्रय । याचे प्रकाश पाहता निश्चयें । रविशशी
 भासे खद्योतवत. ॥ ४७० ॥ याचा प्रकाश, ज्यापुढें । शशितेज काय
 बापुडें ! । माझे भाग्य येवढें । काहो उदय पै झाला ! ॥ ४७१ ॥
 मीं यावज्जन्म पुत्र निधान । नाहीं देखिले या नेत्रान; । आता या
 वाळावरून । निबलोण काय करूं ? ॥ ४७२ ॥ धणी माझी लागली दृष्टी ।
 म्हणून वाळास धरिती पोटी । अग्निद्योमादि करिती ज्यासाठीं । त्यास
 हे दुर्लभ. ॥ ४७३ ॥ ज्याचे सतेनें उत्पत्त्यादि खेळ, । ज्याचे स्मरणें
 पळे काळिकाळ, । ते होऊन वाळ केवळ । खेळे अनुसूया दृष्टीपुढें.
 ॥ ४७४ ॥ धन्य अनुसूयाचें भाग्य होय ! । ब्रह्मादिक जे देवत्रय, ।
 वाळ होऊन निश्चयें । स्वानंदें खेळे मातेपार्शी. ॥ ४७५ ॥ असो, ते
 वाळास धरिता पोटी । ब्रह्मानंद दाटली सृष्टी. । सहजानंदाची लुटी ।
 सहज लुटी ते माये. ॥ ४७६ ॥ वारंवार पाहता वाळाकडे । वृत्ति तिची
 निजानंदी बुडे । काय वणावे ते पवाडे । तिची श्लाघ्यता तिलाच साजे.
 ॥ ४७७ ॥ असो. पतीस आठवून चित्ती, । तिन्ही वाळा घेऊन
 हातीं, । पाळणामार्जी निजविती । स्वानंदेसि त्या कोळी. ॥ ४७८ ॥
 अष्ट भाव ते पाळण; । वरी शोभे प्रेम चादण; । शांतीची गादी जाण; ।
 तळ शोभती अरवार. ॥ ४७९ ॥ ऐसिये पाळणामाझारी । पड्डऊनि
 वाळावतारी, सहजानंदें परोपरी । हल्लरू गाती अनुहत ॥ ४८० ॥

॥ पाळणा ॥

वाळा, जो जो, बा गुणसाद्रा । ब्रह्मा हरि रद्रा. ॥ बा० ॥ तूं तरि
 कृपावन, । मी तंव सुतहीन कृपावन, । करुणा परिसुनिया । निज खेहें

दसी अमु। गन ॥ १ ॥ धु ॥ जमिगाराय पदत्तनञ्जी । नमितां
 वञ्चयेत्ती, । ताये ह पञ्च कयञ्च, । पाहित ह चाञ्च ॥ २ ॥
 पञ्चगमयन परिपूर्ण । दिष्ट ते शिशुगल । नान नयनाच निज
 नयन । अता न्योति चाग ॥ ३ ॥ तुमना उच्य र अपाग, । उत्तीर्ण
 नन्द, द्यतारा । मगलकारक त प मय । उप उप, गिगार ॥ ४ ॥
 यापरी गाऊन हल्ल, । मुगो करिती नयनदत्ता, । तृती गगन तग
 फार । स्वानरे दुहती अतिगपेति ॥ ४८१ ॥ तीम गगनत नभार ।
 कपन्व्यादि स्वभाव । कपय गगारे ति ते वार । दक्षिण गगरी जीपु
 ॥ ४८२ ॥ अन्य तृपाञ्च ते नन्दन, । दूर गगनि वापुडी धारीय, ।
 अयतार घतस नक्तस्तय, । नक्तमना य वापया ॥ ४८३ ॥ ग्री, येत्य
 अयवा नष्ट । ब्रह्मवृद्ध ता सर्वोन अम, । पानाची कोणी गगण गगरेद्र ।
 गिता नक्ततो पास्तय ॥ ४८४ ॥ तर्ज्यागी मीद । स्वान परी
 मम मुयद । गणामारे महान्त— । पद दत्तस न्यापू ॥ ४८ ॥
 अनुसूयेचै सवातप । सर्वन्य गणानि अमूय, । न्यय प्रयत्ने त गिगप ।
 देवाधिदेव हृष्टि ॥ ४८६ ॥ धन्य ती पतिव्रता शिगेमणी । धन्य
 तर्जि मदिनी । ही पतिव्रता असु न्या म्यानी, । धन्य धन्य ते
 स्वळ । ॥ ४८७ ॥ हृष्टि प्रयत्न जया घरी । तर्जि तज न सामाये
 अयरी । अयतापुष्ट उर्ययरी । अयतले अविभ्रम ॥ ४८८ ॥
 ते वाञ्चयन भक्तां नत्री । पतिव्रता नस दहायरी । प्रयाना पाकाजम
 बाधातरी । कैची तिज्ज दहभ्रंति ॥ ४८९ ॥ न्यास्तय करिती
 हत्याग, । न्यास्तय साधिती अङ्गपग, । स्वामही नन्द दर्शन चाग ।
 जे अनुसूना सहज प्राप्त असे ॥ ४९० ॥ असा त ब्रह्मादि देव ।
 तिचा गहून अत्यंत भाव, । बाञ्चयपी नक्तता स्वभाव । इन्द्रादि देव
 फाय करिती ॥ ४९१ ॥ म्हणती उत्पत्त्यादि व्यवहार । केवि चालल
 साधार । पुढे फाया फाय विचार । विचार काही समजेना ॥ ४९२ ॥
 देवेंद्र म्हण समस्ताकारण । “मी पतिव्रतामहिमा नेणून । अहिंसा

अभिलाषिता जाण । सर्वांगनयन मी झालों ॥४९३॥ आणखी कित्येक
 लोक । पतिव्रतेचें नेणोनि कौतुक । पावतें झाले पतनासि देख; । किती
 म्हणोनि वोलावे. ॥ ४९४ ॥ सिमंतिनी जाणूनि त्रिवर्मृडानी । पूजिता
 दंपत्या अलंकारमूर्धणी । पुरुष तो झाला कामिनी, । विनोदें ब्रह्मकुमार
 ॥ ४९५ ॥ यास्तव पतिव्रतामहिमा । न वर्णवे निगमागमा. । वचनें
 गुंतूनि सावित्री रमा उमा । हे त्रिवर्ग वाळ झाले कीं. ॥ ४९६ ॥
 पतिव्रतेचे हृदयकमळ । पाहून सप्रेम, विकसित केवळ । त्रिवर्ग होऊनि
 वाळ केवळ । प्रेममकरद पे सेविती. ॥४९७॥ अमर कोरी काष्ट कठोर ।
 अरविदास धका न लावी अणुमात्र; । त्यापरी हे विधिहरिहर । पति-
 व्रताप्रेमकमळीं गुंतले ॥ ४९८ ॥ आता या लोकाची मुक्ता । करावी
 तीच पतिव्रता । तिजवाचून नसे तत्वता । उपाय काही आणिक.
 ॥ ४९९ ॥ तीस जरी येईल करुणा । तरीच हे तिघे जणा । येतील
 आपल्या स्वस्थाना । पूर्वरूप सर्वस्व ॥ ५०० ॥ यापरी सुरगुल्प्रति ।
 पाकशासन वोले करून खंती. । इकडे सावित्रीउमारमाची स्थिति ।
 पतीस्तव चित्तिती अपार. ॥ ५०१ ॥ तत्समर्थी येऊन देवार्थि । वोले
 काय त्या तिव्यासि । तुमचे पति तरी निश्चयेसि । अनुसूयाधरी वाळ
 झाले. ॥ ५०२ ॥ तिघे होऊन मुकुमार वाळ, । तिचे हृत्पाळण्यात
 करिती खेळ. । आता तुम्ही निजसामर्थ्यवळ । पूर्ववत करून आणावे.
 ॥५०३॥ मी वर्णिता पतिव्रतेचे गुण, । ते विषाद भासले तुम्हाकारण. ।
 आता तरी तिचे सामर्थ्य पूर्ण । कळले कीं तुम्हासि. ॥ ५०४ ॥ तुम्ही
 तरी देवागना, । तुमचे सत्तेनें हे जग जाणा । चालताती परिपूर्णा, ।
 तुम्हा तरी काय चिंता. ॥ ५०५ ॥ ती तरी ब्राह्मणाची सती । तिचें
 सामर्थ्य तरी किती ! । तुम्ही आदिशक्त्या निश्चिति । तुम्हापुढे ती काय !
 ॥५०६॥ यापरी मुनीचें विनोदवचन । ते तिव्या ऐकता चिंता करून, ।
 पुनरपि पुसती नारदालागुन । उपाय आपण सांगावा. ॥ ५०७ ॥ आपुळे
 वचनीं विश्वास न करिता । सत्व पाहिले पतिव्रता, । त्याचा अनुभव

आम्हा आता । सहज तिद्ध पें प्राप्त ॥ ५०८ ॥ आम्हा पतिप्राप्तीचा
उपायो । सागावा, ती, मुनिगयो, । यागरी वाडानि नद्रावा । मुनीसि
वन्तिता सप्रन ॥ ५०९ ॥ मग हासानि बाळ दवर्णि । तुम्हीं शण्ण जाव
अनुसूनासि । तरीच पतिप्राप्ति तुम्हासि । हाईउ सत्य जागावें ॥ ५१० ॥
तीच कृपा फलून पूर्ण । तुम्हा ददेत् पतिगन । यायीण नस आणिरु
साधन । पुनच्या पतिप्राप्तीस्तर ॥ ५११ ॥ त तिच, ज्यत्त्यानि
ज्यत्ता । फगिता पावून धन फाग, । धननिमा गाथ निराग । बाळ
होऊन त गहिळ ॥ ५१२ ॥ निऊन तिचें प्रनदुय । बाळ तीतें
नदान । पुनरपि याचें निवनर । हेंही त्यांन नमचि ॥ ५१३ ॥
पतिव्रतच सद्ग्रावपाज्नी । फीज्नी नहानन वरगनि । यान्तव तुम्ही
तिजळागुनि । शण्ण जावें मद्रावें ॥ ५१४ ॥ मुनिगपनी फलून विधास ।
निवच्या जाज्या हाऊन हय, । पानज्या अनुसूयामणिगम । प्राणनाथाच
प्राप्तीस्तर ॥ ५१५ ॥ न्वत्राश्रमा आय्या दवागना । ण्मं जाणून श्रापि
अगना, । या तिरीमि रऊनि आळिगना, । अतगृही पें नछें ॥ ५१६ ॥
सिन्ही तग ज्यजून । तियासहित जय ती चौथें भुवन, । जयें लवळ
आदिनागपम । प्रयमूर्तीरूप मुमुमाग ॥ ५१७ ॥ अनसूयाप्रेमपाळणी ।
त्रिनाळे पाहिता नयनी । त तिया फरिती विस्मय मनी, । “ह फाय
नवळ पें अस” ॥ ५१८ ॥ अनसूया फयळ पुयाभपिणी । अनुसधान
दोग हाती धरुनि । ‘जा जा’ एसें अनुवतयनी । हट्टर गाती अति
हर्षे ॥ ५१९ ॥ सुपी गाता हट्टर । श्रुति गाडी सदाकार । करीत
असता ‘जा जो’ गजर । तत्समर्था पातळे अत्रि मुनि ॥ ५२० ॥
महागज फयळ धानगझी, । पार नस ज्याच्या तपासि, । तापशामाजी
ओमकेरी । एसे गमतसे मुनि, ॥ ५२१ ॥ ज्याचें तज न माये अंबरी, ।
ज्यांचनि धन्य तथील धग्री, । ज्याची भार्या अनुसूया नारी, । आगळा
पतिव्रतामाजि ॥ ५२२ ॥ पति आळे निज आश्रमा । जाणून, ती
पतिव्रतोचमा । सप्रम उठून, पादपद्मा । नमीतस स्वानद ॥ ५२३ ॥

कातेस पुसे मुनेश्वर, । “‘जो जो’ शब्दाचा गजर? । तुजला कैचे प्राप्त कुमर? । हें काय सविस्तर सांग तूं” ॥ ५२४ ॥ येरी मस्तक ठेवून चरणीं । प्रेमाश्रुनें अभिषिचूनि । करद्वय जोडून दीनवाणी । वास्तव्य आदि निवेदिले ॥ ५२५ ॥ आणखी बोलली काय हरिख, । “आपुले चरणीं जडो मस्तक । शिरीं असता अभय हस्तक । माझे दैवास कोण वर्णी? ॥ ५२६ ॥ हृदयीं पूजिता प्रभुचरणकमळ । यांचे असे हें केवळ फळ; । तुष्टुनी ब्रह्मादि होऊन बाळ । खेळती हृदय-पाळणीं ॥ ५२७ ॥ आता या बाळावरुनि । जाऊं काय मी वोंवाळुनि? । याचें तेज न समाये सदनीं । प्रत्यक्ष हरिहर हे असे ॥ ५२८ ॥ मजला जाणूनि अत्यंत दीन । मजला जाणूनि अत्यंत सुतहीन, । आपुली कृपा होता पूर्ण । हे शिशुरत्न मज प्राप्ति” ॥ ५२९ ॥ कातेची ऐकता प्रेमवाणी । मुनीस न समाये हर्ष गगनीं । मग काय बोले त्रिवर्गासि पाहूनि, । “येणें किनिमित्त हे मायहो?” ॥ ५३० ॥ ते तिवी होऊन अति सुलीन । विज्ञापना करिती मुनीकारण; । “या पतिव्रतेचा महिमा नेणोन । सत्व पाहिलें सर्वस्व; ॥ ५३१ ॥ त्याचा हा प्रादुर्भाव, । पति आमुचे देवाधिदेव । या पतिव्रतेचा पाहून भाव । बाळ झाले स्वलीळे ॥ ५३२ ॥ आता आपण कृपा करून । आम्हा द्यावें पतिदान” । यापरी मुनीस बोलून, । अनुसूयास मग स्तविती ॥ ५३३ ॥ “जय जय अनुसूया ज्ञानखाणी, । तूं पतिव्रतामाजी शिरोमणी । धन्य धन्य तूं त्रिभुवनीं । तुज ऐसी न देखों पतिव्रता ॥ ५३४ ॥ नेणता तुमचें महात्म, । आम्हा चढले अभिमान परम । तुझें पोहता पादपद्म । हरली सर्व अहंवृत्ति ॥ ५३५ ॥ तूंच कृपा करून माये । पतिदान द्यावें निश्चये” । यापरी पुनरपि बोलूनि पाय । अनुसूयाचे पै धरिती ॥ ५३६ ॥ धन्य ते हरि, हर, ब्रह्मा । धन्य ते सावित्री, उमा, रमा । दूर ठेवूनि प्रभुत्वमहिमा । भक्तमहिमा पै वाढविती ॥ ५३७ ॥ असो. तें देवागनाचें वचन । ऐकताचि, ऋषि

तोयून । बाळ काय अनुसूयाकारण, । “घऊन येई कमउलोख ”
 ॥ ५३८ ॥ तेन्हा पतिव्रता आणून जीवन । सप्रम वदी पतिचरण ।
 मुनि प्रोक्षिलें याच्यावरी जाण, । तणें अगळे पुनः ॥ ५३९ ॥
 चतुर्मुख कमळासन, । चौगुन कमळारमण, । पंचवदन उभारमण । प्रकट
 ते झाल त काळी ॥ ५४० ॥ प्रपन्न पाहता विधि, हरि, हर ।
 ऋगीत नाचर गहिण । नरीं चाळिलें प्रमनीर, । सर्वंगा दाटला
 अग्रभाव ॥ ५४१ ॥ अष्टभार दाटता ऋगीप्रती । दहाइकार सगळ
 प्रासिती, । पुढें वगवी स्तवन स्तुति । देहीं भान नसचि ॥ ५४२ ॥
 काय आन । चा पूर आला ? । ब्रह्माननाचा वराव शाळा ? । सहजानंदरूप
 सापडला । एमें गमतस मुनीकारण ॥ ५४३ ॥ जथें प्रकट विधि,
 हरि, हर, । तथील तज न माये अवर । काय उदय पावळ कागी
 दिनकर ? । एक काळी पैसे गमे ॥ ५४४ ॥ मुनीची पाहता निर्विकल्प
 वृत्ति, । ब्रह्माणि होऊन आन चिती । “धन्य धन्य” म्हणूनि
 उचिती । अत्रिऋषीसि स्थान ॥ ५४५ ॥ सावध हाताच, मुनि । ह्
 जागतसे हरिहराणी । “मज कृपा कर” म्हणूनि । वारवार नभीतस
 ॥ ५४६ ॥ चरणी ठून मन्तक, । सपुटिका पवन हस्तक, । स्तात्र
 करीतसे होऊन हरिण । हरिहरासि सप्रेम ॥ ५४७ ॥ “जय जय
 ब्रह्मा, ब्रह्माडकारका, । दृष्टीपुच्छभूषा, विभवाळका, । विधेदा, विश्वासि
 निजपददायका, । गव्यायणीपत, नमोस्तु ते ॥ ५४८ ॥ ब्रह्मा, विष्णु,
 महेश्वर, । लाकां भेट दिसे नाममात्र, । परी तुम्ही एकचि निधन, ।
 अनक घटीं जेवि एकचि रवि ॥ ५४९ ॥ मुवर्ण एक, अलकार नाना, ।
 मृत्तिका, घट, भिन्नभिन्ना, । तवि तुम्ही सधिदानद परिपूर्ण, । तुम्हा
 त्रियर्गां भेद कैचा ? ॥ ५५० ॥ तुम्हा व्यातां हस्तपुटी । सगळ प्राप्ते
 अनक त्रिपुटी । एकच तत्तु अनेक पटी । यापरी दृष्टि त्यासि उघड
 ॥ ५५१ ॥ उघडिता ज्यास एकच दृष्टि । त्याजला कैची भिन्न सृष्टि ? ।
 भिन्नाभिन्ना सगळ आटी, । अद्वय छुटी सहज छुटिती ॥ ५५२ ॥

यापरी तुमचें ध्यान महिमा । अगम्य, अगोचर निगमागमा. । व्यासा-
 दिकाच्या मतीस सीमा । जाली तुम्हा वर्णिता. ॥ ५५३ ॥ नेणो अनेक
 जन्मीं सत्कर्म । ब्रह्मार्पणबुद्धी आचरलों परम, । तरीच तुमची पादपद्मे ।
 दृष्टि भरून पाहिलों. ॥ ५५४ ॥ तुम्हास्तव करिती मंत्रानुष्ठान, । तुम्हास्तव
 साधिती पंचाग्निसाधन, । तुम्हास्तव हिडती वनोवन, । परी दर्शन दुर्लभ.
 ॥ ५५५ ॥ तुम्हाकरिता करिती ढान, । तुम्हास्तव अग्निधोमादि सत्कर्म, ।
 वापीकूपतटादि, वनविश्राम, । करिता दर्शन नव्हेचि. ॥ ५५६ ॥ गंगा,
 यमुना, सरस्वती, । पावन करिती विश्वाप्रती; । तेचि तुम्हीं मज आळशास
 निश्चिती । पावन केले दर्शन. ॥ ५५७ ॥ आता तुमच्या उपकारा ।
 उत्तीर्ण नव्हे, हो दातारा, । को चुकविलें माझे येरझारा, । सहज तुम्हा
 नमिताचि. ॥ ५५८ ॥ तुमच्या नमनासरिसी । आति विराली निःशेष. ।
 काय प्राप्त झाले हर्ष ? । हेंही काहीं कळेना. ॥ ५५९ ॥ कळे ना कळे,
 याहून वेगळे । तेच ते तुम्ही स्वानंदपुतळे. । मज तारिले निज कृपावळे ।
 बाळक तुमचा जाणोनि ॥ ५६० ॥ अनंत जन्मींचें सुकृत अमूप । आज
 दिसतसे फळद्रूप, । का पाहिलें आपुले स्वरूप । नेत्र भरून स्वानंद.”
 ॥ ५६१ ॥ यापरी बोलोनि त्यासि, । पुनरपि वंदिता त्रिवर्गासि, । तेही
 तोवून निज मानसी । बोले काय मुनीप्रती, ॥ ५६२ ॥ “धन्य धन्य बापा
 अत्रिराया, । धन्य पतिव्रता तुझी जाया; । तिचें तप उत्कृष्ट पाहूनिया ।
 पातलों आम्ही सर्वस्व. ॥ ५६३ ॥ नेणों तिचे तपवैभव, । वाटे आम्हा
 अति अभिनव, । आम्हा बाळ करुनि सर्वस्व । खेळविलें जिनें आनंद.
 ॥ ५६४ ॥ सावित्री, लक्ष्मी, भवानी, । जीस आले लोटागणी, । धन्य
 ती पतिव्रताशिरोमणी; । करणी तिची अगाध. ॥ ५६५ ॥ आता तुम्हा
 आम्ही सुप्रसन्न, । वर मागावे इच्छित मन, । ते देऊन वरप्रदान । गीघ्र
 जाऊं स्वस्यळा.” ॥ ५६६ ॥ ऐकता देवाची वरदवाणी, । पुनरपि
 भस्तक ठेवून चरणीं, । बोले काय अत्रि मुनी । हरिहरासी आल्हादें ।
 ॥ ५६७ ॥ “जीस्तव झालें आपुले येणे, । तिलाच द्यावें वरप्रदान.

मी कृताकृत्य आपुले दर्शने, । इच्छा कांहीं नसेचि ॥ ५६८ ॥ इच्छाचि
 जे परी तृप्तता । तुमच पायचि तत्पता, । तों माझे मस्तक अस्तता ।
 मागणें कांहीं नसेचि ॥ ५६९ ॥ मागण्यास तरी दूर आपण, । नास्त
 मागणें नको मजकारण । मागण्याची झाली पूर्ण, । पूर्ण श्रीचरण पाहता
 ॥ ५७० ॥ आपुले चरण तों अति सारळ, । मागणें मागाचा विनाळ, ।
 फदा न व्हावा अनाथ बाळ, । हीच इच्छा पै अस ॥ ५७१ ॥
 पापरी अग्नीची विनंति । ऐकता, दव तोडून चित्ती । बाळ काय
 अनुसूनाप्रती, । “वर माग, वो पतिव्रता ” ॥ ५७२ ॥ मग अनुसूना
 तेव्हा केलें काय, । सिद्ध करानि आसनन, । त्यावरी वैसवी हरिहराय ।
 त्याच्या खिपासहित ॥ ५७३ ॥ मायित्री आणि यमजानन । यमजान
 जनक आणि यमजा सपूर्ण । गौरीवरासहवर्तमान । पूजिती जाती मान
 ॥ ५७४ ॥ यमन आर्घी स्वान्न पूजा, । यदूनि अग्निचरणधुजा, । काय
 वर मागती अग्निभाजा । हरिहरासि त्या काळी ॥ ५७५ ॥ “य जय
 ब्रह्मा, हरि, शंकर, । काश्यपसिधु, कल्याणकर, । पाग नस आपुल्या
 उपकारा, । उर्चणी घनापि नहचि ॥ ५७६ ॥ मी ता कवळ अति
 दीन, । आजन्म नसतां सतान, । तुम्हीच कृपा करून पूर्ण । दाखिले
 मजला पुनमुख ॥ ५७७ ॥ तें पुननय पडगुगसपत, । माझ ननाचे
 अनर्घ्य ज्योति जाण, ॥ तें केवळ अनन्य रत्न, । मम हृदय फों पै
 जडले ॥ ५७८ ॥ तेच पाहीन वेळोवेळा, । खेळीन ते स्वानन्दपुनळा, ।
 यास्तव शरणागत खणकमळा । आपुल्या सहज मी असें ॥ ५७९ ॥
 तरी ते मनोरथ कावे पूर्ण । मजला दार्वे त्रयमुत्थान । आपण केवळ
 व्याधू पूर्ण, । हीच इच्छा पुरवावी ॥ ५८० ॥ ज्या वाळास म्या
 पाहिलें नयनी, । ज्यास पड्डविलें हत्पाळी, । तेज जडून गेलें अत -
 करणी, । तेंच मज असो वाळनय ॥ ५८१ ॥ त्या वाळाची वाळडीला ।
 पाहीन मी निज डोळी, । हीच इच्छा असे मजला, । पूर्ण करावी
 स्वामिया ” ॥ ५८२ ॥ पतिव्रतेची ऐकता गोष्टी, । हरिहरासि आनन्द

न माये पोटी; । एकमेका बोलती इजसाठी । प्रगटणें आम्हा सहज प्राप्त,
 ॥ ५८३ ॥ यापरी करून विचार, । तोपून तेव्हा विवि, हरि, हर, ।
 अनुसूयाप्रती म्हणती, “घेई वर । आदिमाये, पतिव्रता. ॥ ५८४ ॥
 तुजसाठी त्रिगुणात्मक । आम्ही त्रिवर्ग मिळून एक । होऊन तुझे सर्वस्व
 बाळक । पाहीं, वो, आता, शुभानने.” ॥ ५८५ ॥ ऐसें वोळोनि
 वरदोत्तर, । प्रकट केला अवतार, । प्रत्यक्ष विवि, हरि, श्रीशंकर ।
 अनुसूयाचे दृष्टीपुढे. ॥ ५८६ ॥ कोण दिन, कोण वार, । दत्तात्रेयाचा
 अवतार, । तें ऐकावें अत्यादर । कृपा करुनि, संतहो. ॥ ५८७ ॥
 कार्तिक वद्य द्वितीया, सौम्यवासर । कृत्तिका नक्षत्र, निर्धार; । तादिनी
 श्रीदिगंबर । अनुसूयागृही अवतरले. ॥ ५८८ ॥ समचरणीचे शोभे
 पोटी । कोटिसूर्याचा प्रकाश आटी । पिवळा पीतावर सुकटी, । कंठीं
 शोभे सुमेनमाळा. ॥ ५८९ ॥ शुद्ध स्यामवर्ण, कोमलगात्र । मंदस्मित
 वदन, अति सुंदर. । किरीट, कुंडले मकराकार । तळपती श्रवणीं
 प्रभूच्या. ॥ ५९० ॥ षड्बाही शोभे आयुव; । एक एक करीं विविध
 विविध; । यापरी महाराज अत्रिवरद । मूर्ति प्रगटली सावळी. ॥ ५९१ ॥
 अधोकरद्वयी माला कमंडळु; । मधील दोहस्ती डमरू त्रिशूल; । ऊर्ध्व
 हस्तकमळीं तेजागळु । शोभे दिव्य शंख चक्र. ॥ ५९२ ॥ ऐसें पाहता
 बाळ दिगंबर । अनुसूयेस नावरे गहिवर. । नेत्रीं चालिलें असे स्वानंद-
 नीर, । स्वानंदसमुद्धी पै बुडती. ॥ ५९३ ॥ मुखें बोलावे बोल, ।
 बोळानाजी ब्रह्मानंद भरल; । ब्रह्मानंद दाटता वहिल । वृत्ति विराली
 अनुसूयेची. ॥ ५९४ ॥ वृत्ति ब्रह्मानंदी रंगता । समूळ हरे देहअहंता; ।
 देहाहंता समूळ प्रासिता । तन्मय झाली ते माये. ॥ ५९५ ॥ धन्य ती
 अनुसूया नारी, । ती पतिव्रता नसे देहावरी, । अष्टभाव दाटला शरीरी, ।
 स्तंभस्वेदादि सर्वस्व. ॥ ५९६ ॥ निर्विकल्प वृक्षातळी । समाधिस्त
 अनुसूया वेल्हाळी. । अत्रिऋषीची त्या काळी । स्थिति काय झाली असे.
 ॥ ५९७ ॥ नेत्रीं पाहता ते स्वानंदमूर्ति, । सर्वेन्द्रियद्वारा ब्रह्मानंद स्फुरती !

सुरण होता ऋषीप्रती । वृत्ति रगती अवधूती ॥५९८॥ अवधूती वृत्ति
 रगता । अवधूतचि दिसे आतोता । अवधूतावाचून रिता । ठावही नसे
 अणुमात्र ॥ ५९९ ॥ यापरी ते उमयता, । ऋषि आणि सपिकाता, ।
 सहजानसागरी बुझी देता, । देवचि करिती सावध ॥ ६०० ॥
 तेव्हा तरे इद्रादि देव । सहज प्रगटले स्वभाव । स्वानंद मुमनयपाव ।
 करित झाले आनंद ॥ ६०१ ॥ धिमधिम करिती दुदुभीगजर, ।
 ब्रह्मानंद गाती नारद तुंग । संपूर्ण मिळाले ऋषीभर । वसिष्ठादि महा
 मुनि ॥ ६०२ ॥ सलोपतादि चान्ही मुक्ति । अत्रिआश्रमी सदा रावती ।
 ऋद्धि सिद्धि द्विती । द्वारापुढे सधर्म ॥ ६०३ ॥ शममादिक सेवक-
 वृंद । तेरे विष्टति स्वानंद । कामक्रोधादिका करिती निषेध, । 'धुमचे
 नव्ह येथे काय' ॥ ६०४ ॥ उपरति, वित्तज्ञा, विवक, । काणी न
 वारिती पेशिपा, लाक । मुलीनतादि सकळिक । तेरे राहती अति हप
 ॥ ६०५ ॥ गगायमुनादि अनेक सरिता, । रज्जुनि आपुली पवित्रता, ।
 धावती अत्रिआश्रमास तत्पता । लागवेगी त्या काळी ॥ ६०६ ॥ असा
 सहजानसागर । ऋषिआश्रमी करिती सुखर । गुण वर्णिती अपार ।
 अत्रिअनुसूयाचे आनंद ॥ ६०७ ॥ तेव्हा ते घाळ दिगवर । अनुसूया
 घेऊनि कडेवर, । मुख चुबूनि वारवार, । इंदरी धरिती सधर्म ॥ ६०८ ॥
 वर दिवले 'दत्त त्रय' । यास्तव नाव तत्तात्रेय । अनुसूयाचे तपास्तव
 निश्चये । प्रगटले स्वामी दिगवर ॥ ६०९ ॥ सहज म्हगता श्रीदिगवर, ।
 त्याला नव्यो ससारवार, । तो राहो सदां विप्रातिमदिर, । विप्रात्स्कारक
 स्वामी माझा ॥ ६१० ॥ असा तेव्हा ब्रह्मादिक । स्वखियामहित होऊन
 हरिख, । जाते झाले स्वस्थळासि देख । अनुसूयाचे गुण वर्णित
 ॥ ६११ ॥ स्वामी माझा श्रीदिगवर । राहतसे अनुसूया हृदयमदिर ।
 यापरी हें चरित्र सुखकर । सुखमय करी सर्वोसि ॥ ६१२ ॥ ह कथा
 पुराणीक । म्हणाल को वर्णितीस निश्चित । तरी आपणाचि श्रीअवधूत ।
 वदवित असे सत्यत्व, ॥ ६१३ ॥ हें चरित्र 'दासोपंत' । ते मूर्तिमत्तव

श्रीअवधूत,' । ऐसें वारंवार सागूनि स्वप्नात । स्वचरित्र सहज बोलवीतसे.
 ॥ ६१४ ॥ दिगंबरचि जिह्वाप्रो राहून । करवीतसे स्वचरित्रकथन ।
 यावाचून जिह्वा जाण । हल्ले काय निश्चये ? ॥ ६१५ ॥ हें अनुसूया-
 ख्यान निश्चिती । ऐकती आणि ऐकविती, । त्याजला संतती आणि
 संपत्ती । प्राप्ती, ऐसा वर असे. ॥ ६१६ ॥ ते पर्वतच आनंदवन, ।
 सलोकतादि तेथील वृक्ष जाण; । त्याचे साउली योगी जन । विश्रमती
 योगवळें. ॥ ६१७ ॥ सद्गतीच्या अनेक लता; । श्रद्धेची पुष्पे सुगंधता, ।
 बोंव वारा सुटता । निर्विकार आमोद दुमदुमी. ॥ ६१८ ॥ तेथील
 माळी तो विवेक; । आळें बाधून वृत्ति अनेक, । त्यामाजी फिरविता
 निर्मळोदक, । मोड फुटती विचाराचे. ॥ ६१९ ॥ स्थळोस्थळी वैराग्य
 कारंजा मनोहर । शांति जळ उडतसे इंद्रियद्वार. । सद्भासना दूर्वाकुर ।
 शोभति त्याच्या समंतात. ॥ ६२० ॥ अक्रोधकूपी सोजवळ । पूर्ण
 भरलें अलोमजळ; । त्यात शोभती सद्भावकमळ, । अर्पणास्तव श्रीदेशिका-
 ॥ ६२१ ॥ तेथील स्वानंदवृक्षावरी । मुमुक्षुपक्षी निरंतरी । शब्द करिती
 अद्वयस्वरी । आल्हादेसि सर्वस्व. ॥ ६२२ ॥ त्या वर्नीचें ब्रह्मफळ, ।
 इंद्रियासि करून वेगळ, । सेवून गुरुभक्त केवळ । अजरामर पै होती.
 ॥ ६२३ ॥ कित्येक साधनचतुष्टयासन । यावरी सहज बैसून, ।
 तेथें करिती अनुष्ठान । अत्रिवरदाकारणें. ॥ ६२४ ॥ कित्येक करिती
 अष्टागयोग, । कित्येक साङ्गनि हटयोग, । अखंड करिती राजयोग ।
 योगिराजाकारणे ॥ ६२५ ॥ कित्येक उल्लंघून तिन्ही मंदिर, । प्रवेशूनि
 चौथें मंदिर, । तेथे पाहता श्रीदिगंबर, । पाहणें दिगंबरी प्रवेशती.
 ॥ ६२६ ॥ दिगंबरी प्रवेशून पाहणे, । पाहण्याचेही ग्रास करून, ।
 पाहणेंच होऊन परिपूर्ण । यापरी कित्येक पै रमती. ॥ ६२७ ॥ कित्येक
 नक्त, कर्माकर्म । त्याचें करून भस्म, । तें चर्चूनि सर्वांगी सप्रेम, ।
 अगोविण विराजती. ॥ ६२८ ॥ कित्येक विषयवर्ज उपोषण; । कित्येक
 स्वस्वरूपी पारणें; । कित्येक सर्वा भूती सद्भाव मन । हें फल भक्षण

पे करिती ॥ ६२९ ॥ पापरीच भक्त अनक । वसती तया पवती
 देस । तथीळ दृष्टपापणादिक । मूर्तिमत मुग जाणार्थे ॥ ६३० ॥
 देगाद्रियर्षी तर्जयिनी । त दूर्त्येन धी मयोरगुनि, । नद्याद्रितजीविनी
 द० नागी, । अजगन्म फरी ध्यानाभूते ॥ ६३१ ॥ ते ध्यानाभूत ज्यानि
 मिळ । फळिगळ त्याच पायो छळ, । त्रय हाऊन ता रोळ, । जन्म
 नाग त्या फोरे ? ॥ ६३२ ॥ ग्मन्मजातों । फरे गह त्या पवती ? ।
 तय गहतां निधिती । अमर काया हातने ॥ ६३३ ॥ यास्तार कित्यक
 मुनेधर, । आणि पितृपक यागभर । ग्मती अगत् निशार । तय पदां
 न्यच्छ ॥ ६३४ ॥ त परित मळ चिद्रिगस, । त पवत काळ प्रगस
 रे म, । तरे गहता अगपान । दिगम भट अगित्त ॥ ६३५ ॥
 त्या पवेताकाळी दनदधुय । सर्व नीये अस पवित्र । मय तीर्थ यमनी
 अहाम, । गान्तय नवतीर्थ त्या नांय ॥ ६३६ ॥ अता म्हा । न
 गमापन, । धीदिगया न्याय पञ्चादत, । मानीधी गान निधित । कम्बनि,
 पुच्छेवत पूजिणे ॥ ६३७ ॥ कुटचि नस ज्यानि । ता कुटचेवत पेता
 जनांति ? । परी ता कुटचेवत अस त्यासि । त्याविण जा फाहीच नण
 ॥ ६३८ ॥ सर्वो नूती गान । पाह, । अरम्यात्रयी त्यामच ध्याय, ।
 त्याविण क्षणक न गह, । ता त्याचा महज कुत्स्यामी ॥ ६३९ ॥
 कुटस्यामीस परल पूजा, । प्रासूनि सपूर्ण भाव दृजा, । दृष्टी आठवुनि
 यागिरीजा, । महज चण्ड अवेता ॥ ६४० ॥ पवती चरतां चितदृति ।
 ममूळ गाली अवधूती । फाहीच न गह दह्याति, । 'मी कोण' फाठें
 पे आलें ? ॥ ६४१ ॥ यांम पाहता तरीळ छक । बोलते शाल एकमक, ॥
 "हो कोण असे घाळ नि कळक ? । चद्रवत शभते मुग याचें ॥ ६४२ ॥
 वय पाहतां दिसे पर्वा ना, । डारलाफी परी तज विराड, । काय अपधू
 तचि प्रकळे मानवी वेप ? । आम्हां डोफां तारावया " ॥ ६४३ ॥ काणी
 म्हणती, "हा बाळ दिगम" । कोणी म्हणती, "हा सर्वधर" ।
 कोणी म्हणती, "कोणाचा किशोर । मागे चुकोनि आलासे," ॥ ६४४ ॥

कित्येक यास पाहता विसरले ध्यान; । कित्येक वर्जून आपुलें मौन ।
 त्यासि करिती संभाषण; । ‘कोठील, कोण तूं?’ असें. ॥ ६४५ ॥
 “काय चुकूनि आलास रे मार्ग? । हें संपूर्ण आम्हास सांग. ॥ तुज
 पाहता सर्वांग । आनंदलहरी उठतसे. ॥ ६४६ ॥ तूं काय राजपुत्र? ।
 किंवा ब्राह्मण पवित्र? ॥ तुज पाहता विचित्र । आम्हासि आता पै
 मासती. ॥ ६४७ ॥ तूं तरी दिसशी अति मनोहर; । केवि आलास या
 वनातर? । हें तरी स्थान यति दिगंबर । वास करून राहायाचे. ॥ ६४८ ॥
 तुजें शरीर तों अति सुकुमार; । केवि सोसेल उष्ण वार? । तुजला
 अन्नादि उपचार । होईल कैसे या स्थळी? ॥ ६४९ ॥ तुज ऐसा सोडून
 पुत्र । तुमचे माता पिता निश्चित । केवि राहिले असतील वरात? । काय
 कार्यास्तव आलासि?” ॥ ६५० ॥ यापरी बोलता तेथील लोक । बोले
 काय ते सद्गुणटिळक, । “कार्य असता सम्यक, । दिगंबर येथें आणिलें
 असे. ॥ ६५१ ॥ तरी ‘तें काय कार्य?’ । ऐसें म्हणता, निश्चये ।
 सांगेन त्याचे अभिप्राय; । ते एकावे, सज्जनहो. ॥ ६५२ ॥ जें कार्य
 साधिता सहज । उरूंच नये कार्य दुजें. । तें कार्य असता सहज, ।
 सहज आलों या स्थळा. ॥ ६५३ ॥ या स्थळी तें कार्यसिद्धि । होईल
 वाटे त्रिशुद्धी; । ऐसें बोलत असता विशुद्धी साचे बोला मी आलों.
 ॥ ६५४ ॥ जें वेदासि न कळे ज्याची गती; । गाल्हाची मती खुंटती; ।
 पुराणें वर्णिता थकती; । त्या वस्तूस्तव मी आलों. ॥ ६५५ ॥ जे
 मनोवाचा अगोचर; । शेषादिक नेणती पार; । जो मायानियंता परात्पर; ।
 त्यास्तव सहज मी आलों. ॥ ६५६ ॥ ज्यास्तव करिती हटयोग, ।
 ज्यास्तव साधिती अष्टागयोग, । ज्यास्तव दाविती राजयोग, । त्यास्तव
 सहज मी आलों. ॥ ६५७ ॥ जे ब्रह्मादिकांचे देवतार्चन, । सनकादिकांचे
 ध्येय पूर्ण, । त्याचे प्राप्तीस्तव जाण, । सहज येथें मी आलों. ॥ ६५८ ॥
 त्याचे प्राप्तीचें द्वार । हा नरदेह हे खरें । आम्हा प्राप्त असता निर्धार ।
 पातलों त्यास्तव या स्थळी ॥ ६५९ ॥ नरदेहइच्छा ब्रह्मादिका । असे,

की पावून कर्मभूमिका, । साधून ध्याये आत्ममुखा, । तरी मजला सहज
 प्राप्त असे ॥ ६६० ॥ जरी नग्देह जाय वोसर, । कैचा प्राप्त श्री-
 दिगवर ? । दिगवरप्राप्तीस्तव निवार । आलो सहज, जाणाय ॥ ६६१ ॥
 यापरी पताची विवेकाणी । पडतां तेथील लोकत्रवणी, । ते म्हणती
 अत करणी, । “हा कोण असे पळेना ॥ ६६२ ॥ हा तों दिसे
 अत्यंत वाळ, । परी अगाध असे याचे वाळ, । बोळामाजी मुखाच डोल ।
 सहज आम्हां येतसे ॥ ६६३ ॥ हा तों नह सामान्य, । हा तों दिसे
 अति मुझ । याच बोळामाजी प्राज्ञ । फळून यता आम्हासि ॥ ६६४ ॥
 हा असेल योगभ्रष्ट, । पुढे हाईल अति ध्रेष्ट, । पयतां याची गोष्ट ।
 प्रवाचासि हतु पें होता ” ॥ ६६५ ॥ यापरी याधून एकमक । पतांसि
 वोळती अति हगिड, । “तुझा कोण अस दरिद्र ? । नाव सांग निघार
 ॥ ६६६ ॥ कोणते श्रीगुरुपारी । हें ज्ञान प्राप्त तुम्हासि ? । तें सांगायें
 सविस्तारसि । जाळराजा निजसख्या ” ॥ ६६७ ॥ पत घाल मधुपार, ।
 “आमुचा गुरु श्रीदिगवर । तो वस माझे ह्मणांत । नेणों त्याविण
 दुजपासि ॥ ६६८ ॥ ताच माझा मातापिता, । ताच बहिणी आणि
 भ्राता, । त्याविण कोणीच तत्त्वतां । मजला नसे, सअनहा ” ॥ ६६९ ॥
 आक्षेपू नये याते आपण, । यतास नसता उपदेश पूर्ण, । त्याला कैचें
 देहज्ञान, । श्रीगुरुविण असेल ॥ ६७० ॥ गुरु न सांगता मत्र पूर्ण ।
 कैचें धडेल अनुज्ञान ? । आणि त्याचें न होतां पुनधरण । दिगवर कैचे
 त्या प्राप्ती ॥ ६७१ ॥ दिगवरप्राप्तीकारण । शरण रिगवे सद्गुरुचरण, ।
 देशिकराजदेविण । प्राप्त कैचा दिगवर ॥ ६७२ ॥ तरी ते मानवी
 लोकास । आधी पाहिजे गुरुपदेश, । तेणें योगें तयांस । प्राप्त होय
 गुरुपद ॥ ६७३ ॥ हे तरी अवतारपुरुष, । सहज जग तारावपास ।
 अवतरून मानवी वेप, । श्रीवृत्तसे स्वच्छद ॥ ६७४ ॥ असो महाराज
 दासापत । पुसून तेथील लोकार्ति, । आपण बसले तप करीत । अनादि
 विषय त्यागून ॥ ६७५ ॥ त्यागून सपूर्ण विषये, । ह्दयी धरुनि

दत्तात्रेय, । वृत्ति करून तन्मये, । तप करितसे स्वानंद. ॥ ६७६ ॥
 आधीच ते सौंदर्यसिंधु; । तपवळेंच शोमतसे मुखेंदु; । त्यास पाहता
 तेथील मुनिवृंदु । ब्रह्मानंद मनीं होतसे. ॥ ६७७ ॥ माझून दृढासन, ।
 करून एकाग्र मन, । एकाकार आपण होऊन, । एकपणे एका ध्यातसे.
 ॥ ६७८ ॥ एकावाचून नसे अनेक; । अनेकीं पाहतां एकले एक, ।
 जेवि अनेक वटीं तरणी देख । एकला दिसे अलित ॥ ६७९ ॥
 'एकमेवाद्वितीयं ब्रह्म,' । ऐशी श्रुती गर्जतसे संभ्रम, । यास्तव पंत होऊन
 सप्रेम । एका करिता तप करितसे. ॥ ६८० ॥ एक तो नामरूपातीत, ।
 सच्चिदानंद सदोदित, । सहजानंदकारक, सद्भक्त । स्वामी, श्रीदिगंबर.
 ॥ ६८१ ॥ दिगंबर करूनि चित्तप्रवेश, । तप करिता द्वादश वर्षे ।
 स्वर्गी प्रकटून स्वप्रकाश । अवधूत काय आज्ञापि. ॥ ६८२ ॥ "गंगातीर्त्त
 राक्षसमुवन । तेथें तू जाय येथून, । वाळवंटी पादुका जाण । असे
 माझ्या सत्यत्व. ॥ ६८३ ॥ तेथें तू तप करित असता । सहज होईल
 साक्षात्कारता, । भेटेन मी अवधूता । अनायासे तुजलागीं." ॥ ६८४ ॥
 यापरी पाहता स्वप्न, । काय केलें पंत आपण । येते झाले राक्षसमुवन, ।
 जेथें पादुका श्रीदिगंबर. ॥ ६८५ ॥ तेथें पाहता गंगा गोमटी । पंतास
 न समाये हर्ष पोटी, । साष्टांग वंदून उठाउठी । स्तवन करितसे स्वानंद.
 ॥ ६८६ ॥ "जय जय गंगे, त्रितापभंगे, । जय जय गंगे, शिवजटातरंगे, ।
 जय जय गंगे, परम सौभाग्ये, । सौभाग्यकारके, सज्जने; ॥ ६८७ ॥
 जय जय गंगे, अनंगजनकपदोद्धूते, । जय जय गंगे, सौख्यदाते, ।
 जय जय गंगे, दारिद्र्यदुःखहर्ते, । सद्भक्तपाळके, नमोस्तु ते. ॥ ६८८ ॥
 जय जय गोदे गौतमवचनपालके. । जय गोदे गोकृतपातकहारके. ।
 जय गोदे गोविदपददायके, । भवहारके, कल्याणी. ॥ ६८९ ॥ गंगे
 तव भजनरंग । चढती ज्यासि बाह्यातरंग, त्याचे पायीं लोळे अनुराग ।
 सर्व भोग भोगिता. ॥ ६९० ॥ भोगिता सर्व राजभोग, । त्याला न लागे
 संसाररोग. । तव प्रसादें पावे पद अभंग । श्रीरगाचे निश्चये. ॥ ६९१ ॥

अयानद भरुन दोन्ही तीर । अण्ड वाहतसे निर्मळ नीर, । त्यावरि
 उदतस प्रमोदर, । गाहतां सप्रम चतुस ॥ ६९२ ॥ “गगा, गाग”
 एसें म्हणतां, । शत पावनीं कां भसे तो वदता, । सव पापापासुनि
 मुक्ता । करुन दशी विष्णुपद ॥ ६९३ ॥ अच्युतपदापामुनि व
 च्युत । तरी तय ज्ञानें दशी अच्युत, । ण्सा तय गहिना अत्युता, ।
 आदिनात, श्रीगणे ॥ ६९४ ॥ यास्तव तुज्ञ बाळवटी । सहज वस
 श्रीजगज्जटी, । आतां पाहीन मी निजवटी । म्यामी माझा श्रीदिगंबर ”
 ॥ ६९५ ॥ यापरी स्तवूनि हरि । पाहत झाल पादुका मुरग । काटि
 सूर्यभ्रमासारिण । दत्तात्रेयाचा त्या काळी ॥ ६९६ ॥ पाहतां पादुका
 गामटी । पतास न माये हय पाटी, । त्रयानंद दाटटी सुष्टि । आठ्ठे
 सहज भरुनळ ॥ ६९७ ॥ उवडितां छेष्टि अद्वय । रुनि शाळी तन्मय, ।
 स्तवनत्पुतीच वाळ निधय । राहिल सहजीसहज तन्हा ॥ ६९८ ॥ ण्मे
 हाता वटिका चार । पत पाहतसे उग्रइन नर, । नरीं पाळिले अन
 प्रेमनीर । तणे अभिषिचती पादुका ॥ ६९९ ॥ पादुकांची फारुन पूजा, ।
 जोडून दान्ही हस्तानुजां, । स्तवन करीतस सज्जीसहजा । यागिगनासि
 तया ॥ ७०० ॥ “जय जय दिगंबर, दीनवत्तन । जय जय दिगंबरा,
 दीनव्रतिपादा । जय जय दिगंबर, करुणावळोळा, । करुणाणवा दयानिध
 ॥ ७०१ ॥ मी तों अत्यंत पामर, । पतितामानी पतितातर, । तू तरि
 करुणासागर, । गवीं मजळा पादायुज ” ॥ ७०२ ॥ यापरी करुन स्तवन, ।
 मांडून तथे दासन, । प्रारभिले अनुगन । अथूताच्या प्राप्तीस्तव
 ॥ ७०३ ॥ अवधूतीं प्रयशून चित्तवृत्ति । अज्ञादि विषय समूळ त्यागिती, ।
 अवधूतप्राप्तीस्तव निश्चिती । तप कर्मास दुर्धर ॥ ७०४ ॥ अवधूतार्थ
 ध्यान, अर्चन, । तेंच पतांचें अशन, पान, । अवधूतायाचूनि एक क्षण ।
 न गमे ज्यासि अवस्थात्रयी ॥ ७०५ ॥ अवस्थान्यां अवधूतमूर्ति ।
 हृदयीं आव्यूनि निश्चिती, । यापरी तप करिता निगुती । वर्ष झाले द्वादश
 ॥ ७०६ ॥ पतांची तपसरिता । दिगंबरसागरीं जाऊन मिळतां, । दिगंबर

तोषूनि निजचित्ता । प्रगटते झाले पंतापुढे. ॥ ७०७ ॥ समचरणसरोज
मनोहर, । कटो शोभे पिवळा पीतावर, । कर्णी तळपे कुंडळ मकराकार, ।
गळा शोभे सुमनमाळा. ॥ ७०८ ॥ सुहोस्यवदन, राजीवनेत्र, । शुद्ध-
श्यामवर्ण, कोमलगात्र, । परमानंदमय, मनोहर, । सच्चिदानंद वीतिव.
॥ ७०९ ॥ षड्बाहुयुक्त बाळदिगंबर । ज्याचे तेज न माये अंबर, । काय
उदय झाले कोटि दिवाकर । एके काळीं समागमें ? ॥ ७१० ॥ पाहता
ऐशी मूर्ति सावळी । पंताची वृत्ति अवधूर्ती रंगली ; । काय वर्णावा
तो आनंद ? त्या काळीं । सहजानंद दाटले दश दिशा. ॥ ७११ ॥
सहजानंद दाटता दृष्टी । ब्रह्मानंद भरली सृष्टि, । परमानंद भरता पोटी ।
अद्वयलुटीतें लुटिती. ॥ ७१२ ॥ प्रकाशी जाऊनि मिळे प्रकाश, । तरंग
करी उदकीं प्रवेश, । त्यापरी दिगंबरीं समरस । पंत होतसे क्षणैक.
॥ ७१३ ॥ तेव्हा श्रीदिगंबर आपण । षड्बाहु आपुले पसरून ।
स्वानंदें पोटी धरितसे कंवळून । दासोमहाराजासि त्या काळीं. ॥ ७१४ ॥
तेव्हा दासोमहाराज । मस्तक ठेवूनि दिगंबरपादाभुज, । साष्टांग प्रणिपात
करिता सहज । प्रेमाश्रु चालिल्या नेत्रद्वारा. ॥ ७१५ ॥ मुखें करावें काही
स्तवन, । तरि वाचेसि पडे मौन, । ज्यास वर्णिता वेद मौन । तो
मूर्तिमंत पुढे उभा. ॥ ७१६ ॥ जो मनोवाचा अगोचर । व्यासादिकास
न कळे पार, । तो ववधवीत पंतासमोर । उभा असे सुहास्यवदन.
॥ ७१७ ॥ ते मूर्ति पाहता नयनीं । तोच दिसे जनीं, वर्नीं ; । मी कोण ?
काय पाहतों नयनीं ? । हें भान काही नसेचि ; ॥ ७१८ ॥ यापरी
निर्विकल्प स्थिति । पंताची पाहता अवधूतमूर्ति, । ब्रह्मानंद होऊनि
चित्ती । आपणच करितसे सावध. ॥ ७१९ ॥ सावध होताच पंतराय ।
लक्षूनि अवधूतपाय । पूजा करितसे निश्चये । कुलस्वामीसि स्वानंद.
॥ ७२० ॥ स्वप्रेमजीवनीं करवून स्नान । सक्तावाचें लावी चंदन ; ।
निजरंगाच्या अक्षता पूर्ण । पूर्णानंद वाहतसे. ॥ ७२१ ॥ सुमन ते
सुमनमाळा, । अमळ तो परिमळ आगळा, । अर्पीतसे चरणकमळा ।

आनंदमी त्या काळी ॥ ७२२ ॥ अद्वैतकाचे जाळूनि घूप । स्वप्नमा
 पाजळी दीप । चौ पुरस्कार्य नेवेय सोप । अपित झाळ अति हर्ष
 ॥ ७२३ ॥ पचत्राणाचे कल्प नीराजन, । पातत्याच्या वाती जाण ।
 अत्यक्त केही भिजवून पूर्ण, । स्वप्नकाशल्याति पाजळिती ॥ ७२४ ॥
 पावन मातृका तांमाळ, । निवासना ते गूणीष्ठ । अमन ते दक्षिणा
 केवळ, । अपित झाळे आल्हादे ॥ ७२५ ॥ स्वानंद अहूनि पु पांनळी, ।
 मस्तक ठेवूनि चरणकमळी, । मूर्ति पाहूनि घेळावळी । स्तवन करितस
 अति हर्ष ॥ ७२६ ॥ “जय जय अत्रिपरदा, अविनाशा, । दत्तात्रेया,
 न्यमूर्तिवशा, । काळामिशमना, स्वप्नकाशा, । योगीजनवद्गमा ॥ ७२७ ॥
 जीलाविश्वमरा, सिद्धराजा, । शानसागरा, विश्वबीजा, । मायामुक्ता,
 अवतूतराजा, । मायासहिता, नमोस्तु त ॥ ७२८ ॥ जय जय आदिगुरु
 शिवमूर्ति, । देवदेवा, तुष्टी अतर्क्य कीर्ति । निगमागमां न फळे गति, ।
 कल्याणीवा दिगंबर ॥ ७२९ ॥ कृष्णदयामा, कमलनयना, । कलिक
 ल्मपमंत्रना, कात्याघना, । काश्यपसिधु, भक्ततारणा, । भक्तनल्याग
 कारका ॥ ७३० ॥ कल्याणाचे कल्याण, । विप्रातीचे विप्रातिस्वान, ।
 मंगलाचे मंगल पूर्ण, । चरणचि आवुळे, अधभूता ॥ ७३१ ॥ मी तों
 पामरामाची पामर, । पतितांमाजी पतिततर, । पतितपावन नाम निर्धार ।
 तुजलाच साजे, सर्वशा ॥ ७३२ ॥ मी नेणें काही जप, तप; । मी तों
 अत्यंत पापरूप, । तरी मजला पाहणें चिद्रूप । चरण प्रभूचे, हें नवल
 ॥ ७३३ ॥ रंकासि रायपण, । पाप्यासि इद्रसिंहासन, । तेंसें मजला देणें
 चरणदर्शन । हे महिमा प्रभूची अगम्य ॥ ७३४ ॥ मी नेणें करावी
 कैशी भक्ति, । मजमाजी नसे येराग्यस्थिति, । धारणाध्यानाची काण
 रीति । तेंही काही फळेधिना ॥ ७३५ ॥ ऐसे माझे अधिकार, ।
 आपण तरि कृपासागर, । मत्तकैयारी श्रीदिगंबर” । म्हणूनि चरणीं
 लागतसे ॥ ७३६ ॥ मग स्वर्को उठवूनि श्रीअवतूत । पतांस घरी
 निजपोटातें । हस्त फिरवूनि मुखावरुतें । बोले काय स्वानंद ॥ ७३७ ॥

“अरे बाळा, प्राणसखया, । अति सुकुमार की, रे, तुझी काया; ।
 मत्प्राप्तीस्तव, भक्तराया, । श्रम फार पावलास की. ॥ ७३८ ॥ आता मी
 असें सुप्रसन्न, । वर माग इच्छित मन, । ते करीन मनोरथ पूर्ण, ।
 अविलंब योग या कार्ळी.” ॥ ७३९ ॥ यापरी ऐकता वरदाणी ।
 पुनरपि पंत मस्तक ठेवूनि चरणीं । बोले काय स्वानंद होऊनि ।
 अवधूतासि त्या कार्ळी. ॥ ७४० ॥ “जय जय जी दातात्रेया, । मत्त-
 वत्सला, स्वानंदनिलया, । हेंच मागणें आपुले पाया । पायींच थारा पै
 द्यावा. ॥ ७४१ ॥ आपुले चरणीं जें सुख । तें ब्रह्मांडी नसे देख ।
 मजला जाणूनि पाईक । पादुका करुनि ठेविजे. ॥ ७४२ ॥ मी तो
 पामर मतिमद, दीन, । मज कोणीच नसे चरणावाचून, । माझे द्विजत्व
 रक्षिलें स्वयें प्रगटून । मनुजरूपे सर्वस्वें. ॥ ७४३ ॥ किती आठवूं
 उपकारा? । उत्तीर्ण नव्हे, जी दातारा. । मज नको संसारवारा, ।
 श्रीदिगंबरा, दयाळा. ॥ ७४४ ॥ कामक्रोधादि वैरी । मज जाच करिती
 परोपरी, । तूंच वारीं, वारीं, गा भवारि, । भयनाशका, दयाब्धे.”
 ॥ ७४५ ॥ यापरी पंताची वचनोक्ति । परिसता श्रीअवधूतमूर्ति । अत्यंत
 आनंद होऊन चित्ती । केलें काय तेधवा. ॥ ७४६ ॥ पतासि बैसवूनि
 सन्मुख । मस्तकीं ठेवूनि अभयहस्तक, । उपदेश करीतसे सम्यक ।
 गुरुसंप्रदायक्रमेसी. ॥ ७४७ ॥ आपुले जीवींची जे खूण । तेचि महा-
 वाक्यउपदेश पूर्ण, । पूर्ण कृपावंत होऊन जाण । पंतासि करिती
 दिगंबर. ॥ ७४८ ॥ पंतासि होता हस्ताभय । वृत्ति झाली तन्मय; ।
 तन्मय होता वृत्ति निश्चयें । सबाह्य अवधूत प्रकटले. ॥ ७४९ ॥ अवधूतीं
 रंगता चित्तवृत्ति । कै त्याजला देहस्थिति? । सर्वेन्द्रियद्वारा ब्रह्मानंद
 स्फुरती, । स्फुरण होतसे सर्वस्व. ॥ ७५० ॥ श्रवणीं ऐकावे वचन, ।
 तरि वाचेचेंचि जें अधिष्ठान । ते अधिष्ठानच होता आपण, । श्रवणें-
 द्रियधर्मा मग कैचें? ॥ ७५१ ॥ त्वचेंद्रियो करावा स्पर्श । स्पर्शमाजी
 भरता जगदीश । सहज तो होय निःशेष, । स्पर्श करणें त्या कैचें?

॥ ७५२ ॥ चक्षुषासूनि मय पाहवें अनेक, । अनकी उचडिता दृष्टि
 एक, । एक तरि सधिशानद निच्छळ, । मग अनपत्यर्थास सहज दारप
 ॥ ७५३ ॥ ब्रह्मसो सौरतां जिन्दा । आन रसाचा काय हेवा ? ।
 अथाशी न राहे आन रसाची परवा, । ब्रह्मसाय निमग्न त ॥ ७५४ ॥
 मुष्टदुष्टाधप्रहण । भ्रूणेंद्रियाचा धर्म जाण, । गवभ्रूण ज्याचे सत्तेन ।
 तोषि हाता, मग तें कैचे ? ॥ ७५५ ॥ यापरी त्रानेंद्रियगति । ब्रह्मानदी
 हारपती, । मग कर्मेंद्रियांसि काण पुसती ? । सहज मुकती निमकाया
 ॥ ७५६ ॥ अवस्थात्रयी ज्ञेय अश्रूत । मग तुलास काण पुसत ? ।
 उन्मनी भ्रूणापाची ही मात । सहजाननी सहज राह ॥ ७५७ ॥ ऐसें
 सहजसमाधिमुप । पत सेविता सम्यक, । श्रुति ध्यावी जी बहिर्मुख ।
 ते स्वानरसागरी बुढतसे ॥ ७५८ ॥ यापरी निर्विकल्प रिशति ।
 पताची पाहतां निगुती, । स्वानद हाऊ अश्रूतमूर्ति । साय करीत
 आरुह्ये ॥ ७५९ ॥ पुढे त्याचे। मिष । उद्धार फण जगास, । ऐसें
 आशूनि अगदीश । साय करीतसे स्वानद ॥ ७६० ॥ जा सधिशानद
 अवधूत, । तोच मूर्तिमत दासापत, । परी लीळा दाविती अश्रूत । गुरु
 आणि मक्त होऊन ॥ ७६१ ॥ अमा तन्हा दासानत महागज । वदनि
 दशिकधरणांनुन, । देशिक जा अनुसूपात्मज । त्या वाळे काय स्वानद ?
 ॥ ७६२ ॥ “जय जय सद्गुरु श्रीदिगम्बरा, विश्वव्यापका, विश्वभरा, ।
 आपल्या उपकारापासून, दातारा, । उचीण कदापि नष्टे कीं ॥ ७६३ ॥
 आपण होतां कृपावत । त्याचें सुख जें मजला प्राप्त, । तें मुख ब्रह्मादिकां
 अप्राप्त । ऐसें सहज गमतसे ॥ ७६४ ॥ तरि तें मुख सदोदित ।
 मजला असावें प्राप्त, । नको नको त्याविरहीत । विषयमुख मजलागीं
 ॥ ७६५ ॥ मी तापत्रयी बद्ध तापलो, । कानकोवादि वैयां करीं
 सांपडलो, । आता ह चरण विसावलो, । पुनरपि नको तें दुःख” ॥ ७६६ ॥
 ऐसें ऐकतां पतवचन । बोळे काय सद्गुरु आपण ? । “तू असता सधिशानद
 परिपूर्ण । हें ओळखें तुजला कैवि साजे ? ॥ ७६७ ॥ तू तरि निर्गुण,

निर्विकार; । तूं तरि निःसंग, निर्विकार; । तुजला कैचा, रे, संसार? । संसार म्हणिजे तें काय? ॥ ७६८ ॥ तूं अज, अव्यय, अविनाशी, । तुज कैचे रे, हे दुःखराशी? । तूं स्वयंज्योति, स्वप्रकाशी; । मायापसारा तुज कैचा?" ॥ ७६९ ॥ ऐसें म्हणता श्रीअवधूत । पुनरपि वंदूनि चरणार्ते । काय विनंति करी दासोपंत । सद्गुरुसि त्या काळीं. ॥ ७७० ॥ “जय जय सद्गुरु अवधूता, । आदिमव्यांतरहिता, । तूं निर्गुण, निर्विकार असता । तुजमाजी गुणत्रय कां झाले?" ॥ ७७१ ॥ ऐकता शिष्याचा प्रश्न । आनंद न साठवे अवधूताकारण. । बोले काय संतोषून । पंतालागीं त्या काळीं. ॥ ७७२ ॥ “अरे पंता, ज्ञानखाणी, । अरे भक्तराज-शिरोमणी, । स्वसुखाची पारणा तुझे प्रश्नी । मजला सहज होतसे. ॥ ७७३ ॥ ऐक करून एकाग्र मन । असता निर्विकार, निर्गुण, । ब्रह्मी का झाले स्फुरण, । हा प्रश्न तुझा असे कीं? ॥ ७७४ ॥ तरि स्वसुखीं असता केवळ ब्रह्म । ‘अहं ब्रह्मास्मि’ ऐसे शब्द परम । उठते झाले संभ्रम । स्वरूपी सहज त्याकाळीं. ॥ ७७५ ॥ जैसा पुरुष निजला । आपुले आपण जागा झाला, । यापरी स्वरूपी वहिला । शब्द उठतसे पै सहज ॥ ७७६ ॥ स्वरूपी उठली जे ध्वनी । तिजला म्हणता महामाया, ज्ञानखाणी, । जितुके स्वरूप तितुके आपण होवूनि । राहिलीसे सर्वस्व. ॥ ७७७ ॥ परमपुरुषापासूनि जाली निगुती । यास्तव तिजला नाव मूळप्रकृति; । तथापि तें नाम प्रकृति । ऐसें सहज गमतसे” ॥ ७७८ ॥

भक्तलीलामृत

अध्याय २२वा—जोव्या ४८-६५; ७९-१०१

इच्छे पय क्रमितां एकनाथ । सर्वदा चित्तिं स्वानन्द भरित । मार्गी
 येता दासोपत । मेढले अकस्मात् तयासी ॥ ४८ ॥ व्हावया धीदत्तात्रेय
 दर्शन । बाळपणी हेत धरिला त्याणें । तीव्र भाळिळें अनुष्ठान । निज
 प्रीतीनें आयुष्या ॥ ४९ ॥ तें म्हणाल जरी कैदा रीती । तरी तें परिसिजे
 समाप्य श्रोती । सर्व परिवार टाकोनि निश्चिती । अरण्यांत एकातीं जातसे
 ॥ ५० ॥ गळित पत्रें नित्य मक्षित । देहाची आस्था नसेचि किंचित ।
 खडकावरी शयन करित । शीत उष्ण गाढव निजार्गे ॥ ५१ ॥ अवचित
 मनुष्य आले जर । तरी उठोनि पळतसे दूर । धीदत्तात्रेयाचें साचार ।
 स्मरण निरंतर करितसे ॥ ५२ ॥ घेसें अनुष्ठान करितां प्रीती । त्याची
 जाहली विदेह स्थिती । खडकावरी लोळता निश्चिती । कुतें पडतीं सर्वांगा
 ॥ ५३ ॥ वीस वर्षपर्यंत जाण । या रीतीं केलें अनुष्ठान । मग दत्तात्रेयांनीं
 त्याजकारणें । दीवळें दर्शन साक्षात् ॥ ५४ ॥ आळिग्न देताचि साचार ।
 त्याचें जाहलें दिव्य शरीर । अनुग्रह दीवला तेणें वरें । कविता फार
 करीतसे ॥ ५५ ॥ सद्गुरुपुत्रे निश्चिती । प्रारब्ध आली धनसंपत्ती ।
 थोर थोर लोक मान्य करिती । विशाळमती देखोनियां ॥ ५६ ॥ जो
 गाईच्या अव्यात निश्चिती । दासोपतांनीं केली वस्ती । श्रीएकनाथाची
 सत्कीर्ती । ऐकिली होती विषममुखें ॥ ५७ ॥ महापात्रेहोनि परतोनि
 येतां । मेढ जाहली अवचिता । परस्परें आळिग्न देता । स्वानन्द चित्ता
 होतसे ॥ ५८ ॥ उभयता चरणीं घालोनि मिठी । स्वानन्द मुखाच्या
 नोळती गोष्टी । दासोपतासि आनंद पोटी । म्हणे जाहली मेढी दैवयोगें
 ॥ ५९ ॥ नाथासि प्रार्थूनि नानापरी । चेळनि गेले आयुळे घरीं ।
 आनन्दमुखाच्या उळती छहरी । सम्रावतपचारी पूजिले ॥ ६० ॥
 नित्य करिती मिष्टान्न भोजन । त्याहीवरी श्रीमागवत श्रवण । रात्री होतसे

हरिकीर्तन । वेधळे जन ऐकता ॥ ६१ ॥ एक मास लोटताचि तेथ ।
 आज्ञा मागती एकनाथ । विनंति करिती दासोपंत । अश्वद्रव्य खर्ची
 देवोनिया ॥ ६२ ॥ श्रीनाथ सर्वदा निराश चित्ती । न घेचि कार्ही धन-
 संपत्ती । मार्ग कठीण आहे म्हणती । अश्वही न वेती यास्तव ॥ ६३ ॥
 दासोपंतासि ते अवसरीं । म्हणती कृष्णजयंती उत्साह वरीं । तरी
 तुम्हीं अवकाश करुनि सत्वर । प्रतिष्ठान क्षेत्री येईजे ॥ ६४ ॥ अवश्य
 म्हणोनि बोलती उत्तर । परस्परें करिती नमस्कार । श्रीनार्ये प्रयाण केले
 सत्वर । मग प्रतिष्ठान क्षेत्र पावले ॥ ६५ ॥

ऐसे दोन मास लोटता निश्चिती । तो सन्निव आली कृष्णजयंती ।
 तंव उद्धवे यथा पद्धती । साहित्य निश्चिती आरंभिले ॥ ७९ ॥ संतर्पणाची
 सामग्री वरीं । बहुत केली ते अवसरीं । भिती सांगोनि आत बाहेरी ।
 चित्रे त्यावरी काढिलीं ॥ ८० ॥ तों पूर्णिमेचे दिवशीं अकस्मात ।
 उत्सवासि आले, दासोपंत । हें एकनाथासि नसता श्रुत । आले अकस्मात
 महाद्वारीं ॥ ८१ ॥ तंव नवल देखिले तये वेळे । श्रीदत्त हातीं घेतला
 त्रिशूल । उभे लक्षोनि असती स्थळ । द्वारपाळ या रीती ॥ ८२ ॥
 दासोपतीं देखोनि नयनीं । परम आश्चर्य वाटलें मनीं । मग उडी टाकिली
 शिबिकेतुनी । साष्टांग धरणीं नमस्कारी ॥ ८३ ॥ दत्तासि देवोनि
 आलिंगन । म्हणे आपले येथे किमर्थ येणें । हें ऐकोनि अनुसूयानंदन ।
 काय वचन बोलतसे ॥ ८४ ॥ एकनाथ नव्हे मानवी भक्त । श्रीपादुरंग
 अवतार साक्षात । विश्वोद्धार करावया निश्चित । अवतार घेत कलियुगीं
 ॥ ८५ ॥ पूर्व पुण्याचा वोल्हावा । असेल जरी कोणासि दैवा । तरीच
 याची धडेल सेवा । भाव जाणावा निश्चित ॥ ८६ ॥ आम्ही त्रिशूल
 घेऊनि करीं । द्वार रक्षितो निर्वारीं । नाथासि जावोनि सागतो सत्वर ।
 तुम्हीं भीतरीं न यावें ॥ ८७ ॥ ऐसे बोलताचि अवधूत । विस्मित
 चित्ती दासोपंत । श्रीनाथाचे ऐश्वर्य वाणित । म्हणे महिमा अद्भुत मी नेणें

॥८८॥ श्रीदत्तं नाथासि जाणविली मात । कीं दर्शनासि आळे तसोपत ।
 मग उद्धवासहित सामारे येत । नमस्कार घालित निजप्रीती ॥ ८९ ॥
 परस्परें लागोनि पायी । आळिगान नीघळें त समयी । मग हातीं धरोनि
 लवलाही । नळें स्वगृही तयासी ॥ ९० ॥ शिनिका अथ वाहनें समस्त ।
 उद्धवें लाविलीं यथास्थित । शिवासाद्विन्य मनुष्यातें । न्यून किंचित
 पडेना ॥ ९१ ॥ मार्गे श्रीकृष्ण अवतारी निश्चित । उद्धवासि देवाचि
 होती प्रीत । सवेचा पुढा नश्रुता हत । तें आर्चें पुरवित आपुळें
 ॥ ९२ ॥ मागिले जन्मीं मृगानुवध हाता । यास्तव सयोग धडला
 आतां । नाथ सेवेचा स्वार्थ चिन्हा । आणिक ममता नसेची ॥ ९३ ॥
 मग तसोर्तती कल्मषि दान । नाथाचे पत्नीसि सारिलें मोजन । रात्रीं
 ऐकतां हरिकीर्तन । तों उठ्यासि अश्या पाठला ॥ ९४ ॥ पांडुरंग
 मूर्तीचें उन्नतन दख । फरोनि केला अभिषेक । उपचारे पूजोनि अनेक ।
 सप्रेम मुख मोगिती ॥ ९५ ॥ मगळ वारें द्वारीं वाजती । मग गायिली
 मगळ आरती । वेष्ट घोष ब्राह्मण वाजती । मग अर्पिती पुण्यांजली ॥ ९६ ॥
 दिवसां ब्राह्मण सतर्पण । रात्रीं होतसे हरिकीर्तन । प्रतिपदेपासोनि
 जाण । नवरात्र पूर्ण उत्सव ॥ ९७ ॥ गोपाळकाला दशमी आंत । लळित
 केले यथास्थित । छणीसीं दखोनि तसोपत । आन युक्त मानसी ॥ ९८ ॥
 म्हणे श्रीनाथाची प्रसादवाणी । सादित्य सौग सपादणी । त्यामाजी
 सिद्धांत ज्ञानखाणी । हें अपूर्व नयनीं देखिलें ॥ ९९ ॥ मी दत्तउपासक
 साक्षात्कारी । ऐसें वाटत होतें अशरीं । नाथाचें ऐश्वर्य देखतां नेत्रीं ।
 निर्विकल्प गार्त्रीं होतसे ॥ १०० ॥ महोत्साह सपूर्ण शाळिया तथ ।
 ब्रह्मशीस पारणें केले त्वरित । आह्वा मागानि तसोपत । स्वस्थाना
 जात आपुण्या ॥ १०१ ॥

श्रीदासोपत चरित्र

या चरित्राचा उद्घाटन इंग्रजी भाषांतराच्या, डॉ. जस्टिन अँवर, यांनी आपल्या प्रस्तावनेत सांगितले आहे. हे चरित्र, फे. विनायकाच भाष, जमकर, यांनी आपल्या 'महाराष्ट्रकवि' भाषाच्या माहितीतून, १८२६त प्रसिद्ध केले. श्रीपरम्यामा मासिक या पत्राचा फर्दा असावा असा कोहीच ठरवत नाही. परंतु, संपादक १९५२ इ.स. १९५२ श्रीपरम्यामाच्या कवितेचे मम पुरेपूर छडात आणून त्यास उद्भूत आहे त्याच्या उलट या चरित्रकाराची कविता आहे त्यास व्याख्याच ज्ञान नसत, असे म्हणण्यास अति ॥ याच्या आशय येत दिसत नाही त्यामुळे १९५२ मध्ये आणून ठेवण्यास आगळा. चान्दाची वाचना १९५२ अर्थात पुढे दगारी नाही पकडतील श्रीवर भाषाचा कार्णी या चरित्राचा फर्दा असले पण या श्रीपरम्यामा नासक्या नाही; हे प्रसिद्ध. हे चरित्र अपूर्ण आहे असे कोहीच मत आहे यात पतास दिसतात. त्याच्या आशय त्याच्या आशुप्यातीत पथकारास वाटत असलेला महत्त्वाचा सांग द्याने पणत फळा आहे पथरचना इतर ठरविले साधुसत्तांच्या भेदीच पार पणा चरित्रकाराने दिले असत तर पतांच उभारपरिच वाचकांस कमजोर असत. या चरित्रांत दृष्टान्ताने विखितरी जाणा अडथळी आहे असो

अपमानाने मूळ पथ पुढे फेकून ठावलेला दिसत नाही कारण काय असले व असा विरामचिन्हांची मात्र उडणाने पाहण्याइतकी रसपेठ आहे कदाचित्, चरित्राची पकड प्रत उजवाट आली आहे, इति अगुदं ज्ञातीच्या हर्षा ठेक्याच एक फाटण असू द्याल, मग विरामचिन्हांची तरी उडण को? असा कोही का असत, आम्हीदि त्यांत जोडण्याची फळा नाही

शुद्धिपत्र

पान		ओवी		ओळ		शुद्ध
१२	...	१७६	...	४	..	वैद्या
१४	...	१९६	..	३	...	सर्वत्रा
१४	...	१९७	...	१	.	ब्रह्मसतर्पण
१९	...	२७६	...	३	...	कैचें
२०	..	२९०	...	३	...	दत्तदर्शनास
३२			...	२६	...	जेहें
४३	.	६३६	..	४	...	यास्तव
४७	...	६९९	...	४		तेणे
६४	...	६४	..	३	...	सत्त्वरी
६४	...	८८		३	..	वानित

श्रीदासोपतचरित्रात असलेल्या कठिण गराठी शब्दाचे अर्थ

सूचना—उाढीठ वप्प अघर पिद्वारिनि रचित आहउ

ज

मिळि भुविसार = सगळ्या भुर्तीच
सत्त्व

गम्य = न ममजगारी

प्रगा = मुख्य

गात्र = गव नमजळा खाळ

गागळ्याळठ = २४५० भगास घाळन
दण रा

वामार = जरागरगरहित

जानसमहर = भजानरूपी अपा
कलषा नाग कल्याण

वडा = भन्ना पुराणे

मुना२ = परिकल्पितही

गुणा = प्रेम [वचा२५

मिष्ट १५ = मग्नि क्षणीचा मुळागा,

गुणिय = जीव आपि शिष या
इयापगळ्य शानद.

पिछान = घसक्त्स्थान

पोकळय = (मय कळय) खाळय
वान हात

नव्य = अमोक्षिक, पुमिळ

नसूयानवन = मन्सूयेचा मुळागा,
वचा२५

नुसधान = कथ्य, आख्यान

नुषद = दोष्टा मरोपददा, वपअर,
हुपा

भगुछान = विधिपूरक पमहृत्य

अनुदवध्यानि = गस्त निरतर होण्यास
ध्यानि

दानगजनरुपशदूत = अन्तः = मदन,
जनक = वाप मदन्याभ्या पापाभ्या
(पिळ्ळ्या) पापासून दस्यज
शाळकी

जान्यभाग = एकच एक वाग

अनुदिन = नहमी रागराज

अनुपम्य = गनुळ, अनुपम

अपार = अमर्याद निस्सीम, अपरपार

अभ्यागत = अतिथि

अमयदस्यक = अमय दणाच हात

अमग = भग नार्ही भसं

अभिनव = नवीन, अद्भुत, कौतुकास्पद

अभिप्राय = भातय मत

अभिचारण = इच्छा घरण

अमम = मनरहित, पिचार, पिछररहित

अगूय = गुच्छळ, आगित

अपुदवकनेत्र = कमळवळा (पाकळी,
वाग) सारसे दाळे

अरपिद = कमळ

अक्षि = लिख नसकेला, निर्मळ

अपस्य = पत्रन्यावा अभाव

अमोक्षिक = अमोक्षिक पेगळा,
असाभान्य

अवस्थान्तर्या = बाल, तारुण्य व
वृद्धत्व या तीन अवस्था.

अव्यक्त = व्यक्त (उघड) नसलेला

अवासकाम = पूर्णकाम

अविलंब = त्वरित, लवकर

अष्टांगयोग = आठ प्रकारचे योग, यम,

नियम, आसन, प्राणायाम, प्रत्या-

हार, धारणा, ध्यान, समाधि.

अहेतुक = हेतुविरहित.

आ

आकर्गनयन = कानापर्यंत असलेले

आगळा = विशेष, अधिक [ढोळे.

आजानब्राह्म = जानूस ज्याचे हात

पोहोंचतात असा

आतौता = आंत, आंतील.

आदिकुमारी = मूळ प्रकृति

आदिमध्यांतरहित = आदि, मध्य

आणि अंत नसलेला.

आदिमाया = जगाची पहिली जननी,

मूळ प्रकृति

आन = अन्य, दुसरा.

आनंदनिलय = आनदाचे घर.

निलय = घरटे.

आमोद = छगंध.

आराध्यदेवत = आराधना, ध्यान

करण्याचे देवत

आर्त = मनोरथ, इच्छा.

आससहोदर = आसस्त्वकीय

आस्था = काळजी.

उ

उठाउठी = लवकर, सत्वर.

उद्धर्तन = उवासाने साखणे.

उद्दिप्त = दुःखी

उन्मनी = जागृति, स्वप्न, सुषुप्ति, तुरी-

या व उन्मनी या पांच अवस्था,

मायाबंधनातीत अवस्था

उपरति = वैराग्य

उमारमण = शंकर

उपायो = उपाय, युक्ति

उत्तीर्ण = उतरून पार गेलेला

उर्वीवरी = पृथ्वीवर

क

कमळजेजनक = विष्णु, ब्रह्मदेवाचा

कमलारमण = विष्णु [पिता

कमलासन = ब्रह्मदेव.

कमंडलोदक = कमंडलूतील पाणी

करुणाकलोळा = दयेचा लोट

करुणार्णवा = करुणेचा समुद्र

कर्णधार = मुख्य नावाडी

कलिकलमपहर = कलीपासून उद्ध-

लेले पाप हरण करणारा

कलिकलमघभंजन = कलीपासून उद्ध-

वलेल्या पापाचा नाश करणारा.

कलिका = कळी

कळवळू = कळवळा, दया

कंवळून = कंवटाळून

कारणक्रियातीत = कारण आणि कार्य

यांच्या पलीकडचा.

कालाभिरामान = कालाभि विस्तृति-
पुनर = पुनार. [पुनरा

किनिमित्त = काय करणान

कृत = कृतार

कृत्यापन = कृत्या मय

कृत्यापन = कृपा इय शब्द.

कैवल्य = मोक्ष

कैलासपति = शिव [श्या

कैवल्यकृत = माताया कृत, मातृ-

कामादृत = कामकृत, एकत्रे

ख

खयाल = पूरा प्रवृत्त

खदिरागार = खैराय विस्तृत

खयालवत् = काव्यात्मकमान

खती = दुःख, काज क्लेश

खदकतुषण = दुःख कर्षा कृतन खग

एक प्रवृत्त

खदकती = दुःखक्या राक्षी

ग

गजवज्र = सज्जित होने

गजरोली = मोक्षान गजवज्र करणे.

गम = मातीक भाग

गभार = गभ, मातीक भाग

गम = गम

गुणभाषा = गुणानी पूरा

गुणवत्पदार्थमेव = गुणवत्पदार्थाव्या-
कमाणे

गोक्षपातकृतारके = गोक्षपात पाप
नाहीसी करणारी

गोविंदपदार्थक = गोविंदपे पाप
मिळ्यून दणारी

गामटी = दणगी, स्वरूपवान

गोतमपदार्थक = गोतमाया दण-
पाळणारी

घ

घृतमारी = महारीय मणिमहारी गुद

घात असती एक राक्षसी उत्पन्न

घाती तिच्या अगातीक ज्याला

नी घात प्रवृत्त फळा तेव्हा तिच्या

पर धुवापा-धुवापा-माता करून

विला गीत कळ; म्ह २१ तिच्या

घृतमारी इ नाप पडल.

घमघमि = छळ स्वतः, उदर

च

चतुरानन = चतुर

चरणरज = पायापा धूळ.

चरण विमोचन = पायाचा भाग्य
मिळाला

चाही मुक्ति = साधुगुण, सलो
कृता, समीपता, सख्यता

चराचर = चराचर, त्यावर भाषि
काम

चित्रसरिता = चित्ररूपी नदी

चित्रप = चित्रित, विधान, चित्र-

चेतकृत = चेतना दणारे [कार

चाक्षा = चक्षु

चौमुख्यार्थ = धर्म, अर्थ, काम व

मोक्ष असे चार मुख्यार्थ

ज

जगदंबिका = अखिल जगाची आई
जगदोद्धार = जगाचा उद्धार करणारा.
जाया = बायको, भार्या
जिव्हाग्र = जिभेचा शेडा.

त

तपसरिता = तपोरूपी नदी.
तर्जन = तर्जनी.
तळपणे = प्रकाशणे, शोभणे
तापत्रय = आधिभौतिक, आधिदैविक,
आध्यात्मिक असे तीन प्रकारचे
तांबोल = तांबुल, विधा. [ताप
तितिक्षा = शांति, क्षमा.
तीर्थ = पवित्रोदक, क्षेत्र.
तुर्या = तुरीयावस्था.
तेजोराशि = तेजाचा पुंज, तेजस्वी
तोक = अर्भक, मूल.
त्रयमूर्तिवेश = तीन मूर्तिरूपांनी नट-
लेला, दत्तात्रेय.
त्रयधत = तीन धुलगे. [गारी
त्रितापमगा = त्रितापाचा नाश कर-
त्रिपुटी = ज्ञेय, ज्ञाता व ज्ञान
त्रिशुद्धि = काया, वाचा आणि मन
यांची शुद्धि

थ

थारा = आसरा.

द

दंडपाणी = हातांत डंड धारण करणारा
दरिद्रदुःखहर्त्री = दरिद्र हेच दुःख
हरण करणारी.

दाक्षायणीपति = शंकर [असा.

दातार = दातृत्व ज्याच्या ठायी आहे

दिगंबरविउदय = दिगंबर हाच रवि

त्याचा उदय

दिगंबरसागर = दिगंबररूपी समुद्र

दिनमणी = सूर्य

दिवाकर = सूर्य

दिव्य = लोकोत्तर, स्वर्गीय

टीनकामरूपद्रुम = टीनांचे मनोरथ

पूर्ण करणारा वृक्ष

द्विजकुमार = ब्राह्मणाचा मुलगा

दुमदुमणे = भरून राहणे

दुरितसंहार = पापाचा नाश करणारा

दुर्धर = कठिण.

दुष्टशिक्षाकरण = दुष्टांचे शासन

करण्याकरतां

दु खजळ = दुःखरूपी जळ

दडासन = निश्चयपूर्वक बसणे,

योगासन

देवर्षि = देवांमधील ऋषि, नारद.

देवांगना = देवस्त्रिया

देशिक = मार्गदर्शक; गुरु.

देहभ्रांति = देहासंबंधी भ्रांति, भ्रम,

सशय.

देहत्रय = स्थूलदेह, सूक्ष्मदेह, लिंगदेह

दैदीप्यमान = सतेज, तेजःपुंज

द्रव्यव्यतिरिक्त = द्रव्याशिवाय

द्रव्यासक्त = द्रव्याची आसक्ति ज्यास

आहे असा.

प्रबोध = ज्ञान.

प्रभुत्व = मोठेपणा, घनीपणा

प्रभुत्वबडिवार = प्रभुत्वाचा मोठेपणा

प्रसुराणा = प्रसुश्रेष्ठ.

प्रेमपुरनाथक = प्रेमपुरचा स्वामी,
मछारी, खंडोबा

प्रेमबाष्प = प्रेमाची वाफ, प्रेमाच्या
योगाने उत्पन्न झालेले अश्रु
(कढत)

प्रेममकरंद = प्रेमरूपी मध

प्रेमांबुधर = प्रेमासुखे उद्धवलेले अश्रु

प्रोक्षणे = शिंपवणे.

फ

फलद्रूप = सफल

फांसेकार = फांसीविणारा, ठक.

व

बहिर्मुख = बाह्यविषयांकडे पाहणारा,
ज्ञानपराङ्मुख

बापुडें = क्षुद्र, तुच्छ, दीन, पामर

बाह्यांतर = बाहेर आणि आंत, शरीर
आणि मन

ब्रह्मकुलप्रतिपाल = ब्राह्मणकुळाचे
रक्षण करणारा.

ब्रह्मफळ = ब्रह्मज्ञानरूपी फळ.

ब्रह्ममिलिंद = ब्रह्मरसाच्या ठिकाणी
मुंग्याप्रमाणे असलेला

ब्रह्मरसाय-ब्रह्मरसाकरता, ब्रह्मज्ञानांत

ब्रह्मसंतर्पण = ब्राह्मणांस अन्न, द्रव्य
इत्यादिकांनी संतुष्ट करणे.

ब्रह्मानंदसागर = ब्रह्मानंदरूपी समुद्र

ब्रीद = शील, पण, अभिमान

बोधकत्व = ज्ञान देणारे.

भ

भक्तकल्याणकारक = भक्तांचे कल्याण
करणारा

भक्तकामकल्पद्रुम = भक्तांची इच्छा
पूर्ण करणारा वृक्ष

भक्तकोटी = कोट्यवधि भक्त

भक्तचूडामणि = भक्त शिरोमणि,
भक्तश्रेष्ठ [करणारा

भक्तप्रतिपालक = भक्तांचे रक्षण

भक्तराजशिरोमणि = भक्तश्रेष्ठांच्या
ढोक्यावरचा मणि.

भक्तवत्सल = भक्तांविषयी प्रेमळ

भवभय = संसारभय

भवारि = संसारशत्रु

भीतरी = आंत

भेदजल = भेदभावरूपी जल

म

मकरंद = मध [छंद

मदनमोहन = मदनासारखा मोहक,

मनुजरूप = माणसाचे रूप, आकार.

मनोहर = छंद

मस्तकपात = डोकें पडणे (नमस्काराच्या वेळी)

महात्म = महात्म्य, महत्त्व

महावाक्य उपदेश = महावाक्या-

“अहंब्रह्मास्मि” चा उपदेश.

व

वज्ररूप = वज्राप्रमाणे कठोर

वनविश्राम = वनांत बांधलेली

विश्रांतिस्थाने

वरदवाणी = वरदायक भाषण

वरप्रदान = वर देणे

वर्षाव = भडिमार. [आवडता

वहिल, वहिला = पहिला, श्रेष्ठ,

वाकपुष्पांजलि = शब्दरूपीपुष्पांजलि

वापीकूपतट = पायविहीर, साधी

विहीर, तटवंदी

वामांग = बायको

वारणे = निवारण करणे, दूर करणे.

विकसित = फुललेले, उमललेले

विजयलक्ष्मी = विजयश्री.

विदेह = देहाभिमानविरहित; देहातीत,

ज्ञान असलेला, देहाविषयी विरक्त

विद्यमान = वर्तमान, असलेला

विन्मुख = पाठ फिरविलेला, निराश

वियोगखंती = वियोगदुःख.

विरणे = जिरणे, नाहीस होणे

विवेकवाणी = विचारपूरित भाषण

विश्रमणे = विश्राम पावणे.

विश्रांतिभूर्त्ति = विश्रांतीची भूर्त्ति,

भूर्त्तिमंत विश्रांति

विश्वमुख = जगाचे तोंड

विश्वव्यापक = विश्वाला व्यापणारा.

विश्वाधार = विश्वाला आधार

असलेला.

विश्वात्मा = विश्वाचा आत्मा

विश्वातद = विश्वाला आनंददायक

असा.

विश्वासिक = विश्वास, विश्वास ठेव-

ण्यास योग्य.

विशाळमति = अतिशय बुद्धिमान्

विपाद = दुःख, खेद, खंती

वृष्णीकुळभूषण = गवळ्याच्या कुळाचे

वेष = चिंता. [भूषण, श्रीकृष्ण.

वेळईत = चाकर, दास.

वोखर = उखीर, फुकट, निष्फळ.

वोढणे = काढणे, कंढणे

वोतीव = ओतीव

वोणहावा = ओलावा, प्रेम

वोसंग = उत्संग, मांडी

श

शब्द = दोष, ०५का. [तितीक्षा इ

शमदमादिक = शम, दम, शांति,

शयन = निद्रा, झोप

शशितेज = चंद्राचा प्रकाश

श्रवण = ऐकणे (ना); कान

श्रवणद्वार = कानाचे दार, कानाचे

छिद्र

शिखासणि = डोक्यावरचा मणि,

शिरोरत्न.

शिविका = पालखी

शिवजटातरंग = शिवाच्या जटेंतून

निघालेला पाण्याचा ओघ गंगा,

गोदावरी.

विभुरत्न = पुत्ररत्न

व्यामोग = सुदूर

स्त्रध्वता = योग्यता, माधव्य

कुमानना = कुम आदे लोह जिने
कही की

प

पोदराककायुक्त = सोल्य कहांनी युक्त
पावपोपचार = आवाहन आसन,
पाद्य अन्न आचमन स्नान,
वस्त्र, यज्ञोपवीत गघ पुष्प, धूप
दीप, मेघेष वक्षिमा प्रवक्षिमा,
मंत्रपुष्प इ १६ उपचार

स

सकलसाक्षी = सक्ताक्षी

सकृद् = एक वळ

सतवी } = मुखेंवाळें, अत्य
संतान }

सत्प्राप्ति उपायो = सत्यप्राप्तिचा उपाय
सत्यत्व = सत्य ॥ [मुक्त्य]

सप्तक-टिळक = चांगल्या मळांतील

सद्भाव उपचारी = चांगल्या भावाच्या
उपचारांनी

स मयस्य = सत्यत्वस्य

समुद्र = समोरासमोर

सपुटिका = द्रोण, कदा, ओळख

सकल = पूज्य; फळद्रव्य

समाग्य = माग्यवान्

संभ्रम = धांदल, सन्मान. [पावळ]

समक्ष तसोस = ओढून ठेवण्याची

समवाय = समोवार

सरिता = स्त्री [गारा

सर्वप्रकाराक = सर्व ठिकाणी प्रकारा-

सर्वकलमलस = सर्व लक्षणांनी युक्त

सर्वोत्तराग = सर्वोच्च मोगात आणण्या

सर्वोत्तरात्मा = सर्वोच्च अवतत्मा

सकलवादि = अनुविष्णुकीर्तिका एक

भसारवारा = ससारस्त्री वायु

संज्ञानन्द = स्वयमु मानन्द

साक्षर = साक्षर भक्तेश्वर

साधनचतुष्टय = वस्तुविषय, पैराग्य

समादि (सम, दम, दया, तितिक्षा,

उपरति, समाधान)भाषि मुमुक्षुस्य

साक्षात्कारता = मक्षात्मैक्य

साक्षात्कारी = प्रत्यक्षगानी

सामाये = समावेश होणे

सीमहिनी = चिदांगवाची स्त्री. (शिष-

कीकामृष के ७ पहा)

सत्यमय = सौम्यमय

उपाचर = चर

उद्भूत = एकत्र

उद्युक्तप्रति = देवगुरु मृदुस्पर्शी

उच्छृङ्खली = निद्रास्थिति झोप

उद्वात्यवदन = हसरा चेहरा

सौख्ये = सक्कणे

सौम्यसमुद्र = सत्यचा समुद्र

सौम्यपासर = सुपवार.

स्ववन्धुपुत्र = स्तुति होव फूळ

स्व ज्ञेयादि = ज्ञानभावाच्या दोन

स्वप्रकाशज्योति = स्वतःच्या प्रका-
शाची ज्योति

स्वप्रेमजीवनी = स्वतःच्या प्रेम-
जीवनांत

स्वमर्ती मेळवितां = आपल्या धर्मांत
घेतले असतां

स्वयंप्रभा = आपले तेज

ह

हरिख = हर्ष, आनंद.

हर्षायमान = हर्षभरित; आनंदयुक्त

हल्लू = पाळणा, लहान मुलांकरतां
गाणे

हस्तवद = कडी, बाजूबंद इ. हाताचे
अलंकार

हस्ताभय = हातांन दिलेलें अभय

हातोहात = त्वरित, लवकर

हालीमवाली-मुवाली = श्रीमंत गरीब,
लहानमोठे.

ह्रिपुटी = दुःखी, लज्जायमान

हुडकण = तपास करणे, पाहणे

हुताश = अग्नि

हृत्कर्मळ = हृदयरूपी कर्मळ

हृत्संपुट = अंतःकरणरूपी संपुट

हृदयपदक = अंतःकरणरूपी पदक.

हृदयस्थ = हृदयांत राहणारा

हेत = हेतु, इच्छा

हेवा = मत्सर, द्वेष

Printed and published by the Scottish Mission Industries Co., Ltd.,
(J. R. Eason, Manager) at the Orphanage Press,
East Street, Poona—1923.

स्वप्रकाशज्योति = स्वतःच्या प्रका-
शाची ज्योति

स्वप्रेमजीवनी = स्वतःच्या प्रेम-
जीवनांत.

स्वमर्तो मेळवितां = आपल्या घर्मांत
घेतले असतां

स्वयंप्रभा = आपले तेज

ह

हरिखि = हर्ष, आनंद.

हर्षायमान् = हर्षभरित, आनंदयुक्त

हल्लू = पाळगा, लहान मुलांकरतां
गाणें

हस्तबंद = कडी, वाजूबंद इ. हाताचे
अलंकार

हस्ताभय = हातानें दिलेले अभय

हातोहात = त्वरित, लवकर

हालीमवाली-मुवाली = द्रीनंत गरीब,
लहानमोठे.

द्विपुटी = दु.खी, लजायमान

हुडकणें = तपास करणें, पाहणें

हुताश = अग्नि

हृत्कमळ = हृदयरूपी कमळ.

हृत्संपुट = अंत करणरूपी संपुट

हृदयपदक = अंत.करणरूपी पदक.

हृदयस्थ = हृदयांत राहणारा

देत = देणु, इच्छा

देवा = मत्सर, द्वेष

Printed and published by the Scottish Mission Industries Co., Ltd.,
(J. R. Eason, Manager) at the Orphanage Press,
East Street, Poona—1928.